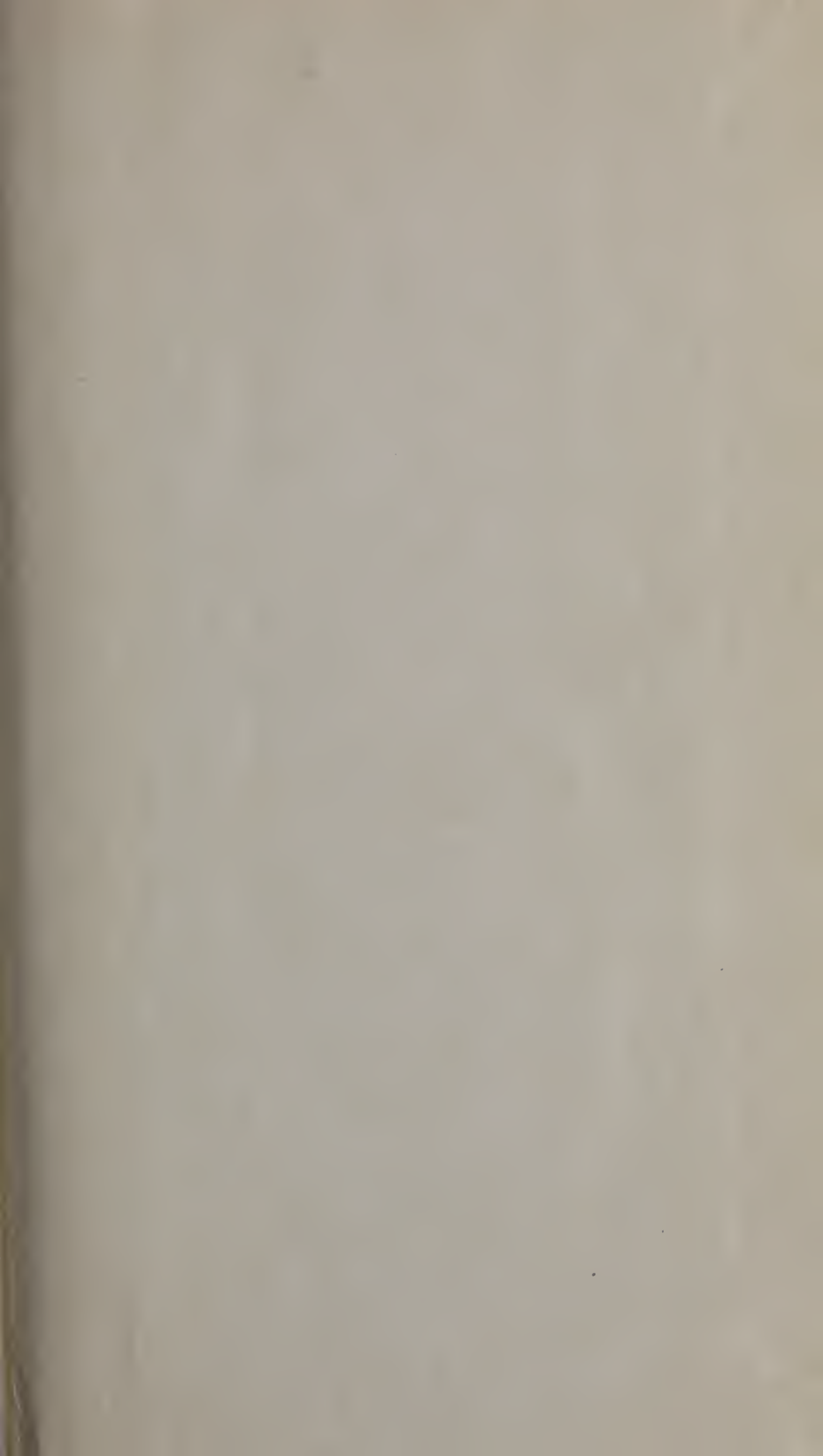




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"THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. TIM. 1:11.

(Continued from p. 101.)

THE FACTS OF THE GOSPEL,—THEIR NATURE.

We have said the record proves itself, but there are other proofs in abundance. We cannot go into these proofs now. We might unroll the volume of prophecy, and show how every successive page presents clearer and still clearer intimations of a wonderful and beneficent Being to come upon the earth in the latter days and redeem mankind from the power of sin, deliver them from their manifold miseries, assume the dominion of the world and reign in righteousness and peace. Indeed a large portion of prophecy may be likened to a long, continuous gallery of images, each one being a still more complete representation, than the preceding, of the Lord Jesus Christ. At first we have a dim and imperfect outline, but yet a benign and heavenly expression playing over it. Then some particular features are brought into relief,—the outline becomes more distinct, and we catch a fugitive impression of a most mysterious countenance where the divine and the human, earth and heaven, are inexplicably compounded. Finally, the *evangelical* prophet, "rapt into future times," draws as if from the living Original, a clear, well-defined and full-length portrait of the *God-man*,—every lineament of which finds its counterpart in Jesus of Nazareth. But we must waive this line of reflection. We desire, however, to remark in brief, that no portion of the world's history comes to us so fully accredited as the record concerning Jesus of Nazareth. The speaker may without impropriety be allowed to say, that having for years, from the relations in which the providence of God has placed him, been called to direct special attention to the nature of historical proofs and the principles of historical criticism, he cannot conceive it possible that any record of past events could be more fully authenticated by every variety of evidence applicable to the case than the gospel history. We have no reference in this statement to the internal evidence of the truth of the doctrines of the gospel as constituting a religious system. This is another part of the subject. But we speak of it as a part of *veritable history*,—the narrative of real occurrences,—of palpable realities which are most conclusively substantiated by the clearest testimony of the most credible and unexceptionable witnesses. If the gospel record be not a *true* record, then all the records of the past are *fictions*. The great body of the world's history down to the present,

age is an idle *romance*. Nay, more, the soundest principles of evidence, the best established modes of proof, the clearest and most satisfactory demonstrations, are baseless chimeras of the brain. There is no *fact* and there is no *truth*, the present itself is an illusion, and we are all mere phantoms. We are not afraid of taking too strong ground here, or of any extravagance of assertion. But the gospel *is* true, the facts it details are *real* as our own existence, as God's existence. And they are realities of most stupendous import. If these facts are admitted as they stand out in the simple, unadorned narrative of the sacred writers, they involve a *meaning* whose height and depth and breadth, the most illimitable imagination can neither reach nor comprehend. They are but the symbols of a higher order of facts belonging to a history whose details are far beyond the sphere of the mere human historian,—even the history of *eternal redemption*. The *birth* of Jesus can be nothing other than the *incarnation of the Deity*,—not an incarnation according to the heathenish notion of a divinity taking up his abode for a time in some man, and after a while passing into some other; but that of the second person in the Eternal Godhead descending from the blazing throne of the universe to this little revolted province of his illimitable dominions, and not only "wrapping himself in our inferior clay," but taking our whole nature (sin excepted) into intimate union with his own, and so indissolubly blending the two as to constitute *one* indivisible person,—the Lord Jesus Christ!

And why this infinite condescension? Remember the song of the angels at the consummation of the event,—“Glory to God in the highest, and on earth *peace, good will to men.*” They understood it. It was to unite two ends, the dearest to the heart of God, which else had remained forever separate and incompatible,—His own *glory* and the eternal *well-being* of man. These ends had been dissevered by human transgression, and God's glory required *war* on earth and *wrath* to man. But infinite love prompted and infinite wisdom devised an expedient by which the highest glory of God and the greatest happiness of man might be again harmonized and run parallel through eternal ages. The fullness of time had come when that expedient was to be perfected and applied. The Son of God was the agent appointed to carry out and consummate the divine purpose of mercy. The *incarnation* was a necessary preliminary to the great transaction which was to avail to reconcile God to man, and to throw open the doors of eternal mercy to the vilest transgressors. He must needs unite His deity with humanity that he might be capacitated for the work of human redemption;—a work which could only be wrought out by a *propitiatory sacrifice* of infinite value. Christ was *born of a woman*, i. e., became a *man under the law*, that he might *suffer death* for the redemption of those under the law and sealed over to eternal wrath. The degradation of his incarnation, with all the deep humiliation involved in it, was but a preparatory step to the amazing scenes of the garden and the cross. He came from heaven to earth *on purpose* to suffer and to die. He had the cross in view when he rose up to leave his throne in heaven in cheerful obedience to his Father's will, and to travel the infinite distance from that spotless throne to this apostate world. When he took from his brow the diadem of the universe, he knew well he must wear the crown of thorns ere he could resume it. When he lushed the anthems of praise from adoring hierarchies, he knew that ere they could again salute his ear he must endure the scoffs and “contradictions of sinners.” When he laid aside the robes of royalty, he knew the nature and the body with which he should be clothed would be subjected to the greatest extremes of indignity and pain.

Any one who shall attentively trace the life of Jesus may easily discover, that from the beginning that blessed Being had before his mind some dreadful and overwhelming affliction which he must inevitably suffer; and as the crisis approaches, his whole soul becomes more absorbed in view of it and seemingly impatient for the hour. "I have a baptism to be baptized with, and how am I straitened until it be accomplished." The *death of Jesus of Nazareth*, then, was really the *great expiation* made to eternal justice for the sins of men by the second person in the adorable Trinity taking man's place and receiving upon himself the full discharge of divine wrath, which else must have been poured out without mixture and without remission upon the transgressor's head. This amazing *fact* gives a *meaning* to all the rest in the history. Here is the *heart* of the gospel. It is the *propitiation* of the Son of God for the sins of the world, by which he has become the "Author of eternal salvation to all them who believe." Having accomplished this, his subsequent triumph and glory was sure, and also the triumph and glory of all who trust in Him. The sufferings and death of Christ, as the great propitiatory sacrifice for the sins of men, is, without question, the *characteristic fact* of the gospel. Without this, there is no *gospel*. There are no glad tidings for condemned and dying sinners. The doctrine of propitiation may be clearly recognized upon almost every page of divine revelation. And the New Testament is redolent with its heavenly fragrance from one end to the other. It is this doctrine, under the phrase of *Christ crucified*, in the exhibition and elucidation of which the Apostle lavished the energies of as mighty an intellect as God ever kindled up in a human organization. And while unfolding its wondrous nature and its glorious consequences to man, his soul seems at times to take fire, and he pauses in the magnificent march of his argument to give vent to the irrepressible emotions struggling in his bosom. Strike this doctrine out of the "glorious gospel," and you would accomplish a far more fearful catastrophe than if you should blot out the sun and heap the darkling planets together into one wild, chaotic mass. If I cannot look to my Savior and believingly say,—

" My soul looks up to see
The burden *thou* did'st bear
While hanging on the accursed tree,
And hopes her guilt was there,"

then I must sink in despair; my hope must go down in eternal night. It is past comprehension how men can believe the bible to be a revelation from God and yet repudiate the doctrine of a *vicarious* atonement through the propitiatory sacrifice of a suffering Christ. The speaker has more than once thanked God, though he trusts not in the spirit of a Pharisee, that He had not given him a mental structure which could endure so grievous a contradiction. If he should reject this doctrine, he must abandon the bible and pass over into the bleak and cheerless region of blank infidelity. In this doctrine alone I find a *whole* gospel, a *precious* gospel, a *glorious* gospel. I am not able to explain its philosophy, I do not understand it. I know not that I shall ever understand it; but in this respect the angels are my companions,—those holy and seraphic intelligences who, from the first announcement in heaven of the plan of salvation, have been intently studying its mysteries with ever increasing wonder without being able to fathom their depths.

But a practical experience of the efficacy of the doctrine does not depend upon an understanding of its mysterious nature. Let an individual be brought vividly to feel the dreadful truth, (and I know no truth more dreadful,) that

he is a sinner against a holy God, and that all the attributes of the divine character, and all the principles of the divine administration, and the very glory and stability of the Eternal throne itself, demand his everlasting punishment. Now whither shall he fly for a refuge? He cannot so much as lift his eyes to the throne of God. They would be blinded and blasted by the wrathful flames which issue from the burning seat of uncompromising *Justice*. Will he turn to the *Law* which he has transgressed and dishonored? It points a flaming sword, on which is inscribed, "*The soul that sinneth it shall die,*" right at his heart. O what infatuation for the convicted sinner to look to the *law*, as many do. It is as if one should seek his life by madly throwing himself upon the deadly point of an implacable enemy's spear! Shall he hide himself in the grave? Alas! it is but the portal to the awful abyss beyond, whose fiery surges, as if impatient for their prey, lift themselves on high to meet him at his coming. Whithersoever he may go, he feels himself *environed* by the presence of one who is his enemy, and who is full mighty to inflict upon him all the vengeance which is in his heart,—even of Him who holds in his hand and wields at his will all the resources of wrath. In this intolerable condition let him look to the *Cross of Christ* and get a believing view of Him who suffered thereon for the sins of the world, and "whom God has thus set forth," in view of the intelligent universe, to be "*a propitiation for sin through faith in his blood.*" What then? Why instantly *all* is changed! Let him now look to the throne,—the flames are no longer there, but a *Father's* face beaming unutterable tenderness upon him. Let him look to the law,—it has sheathed its sword. It had long before bathed it to its very hilt in the blood of the glorious sufferer, and *that* has satisfied it. The *believing penitent* need not fear its point. Shall he longer dread the fiery pit of deep damnation? It is closed forever to him. He is a *child of God*,—an heir of heaven. A benign and gladsome presence surrounds him "where'er he roams, where'er he rests." Think you this individual cannot tell you something about the practical efficacy of *propitiation*?—that he cannot say from his heart, "*sweet propitiation?*" and exultingly sing,—

"To God I'm reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear."

The work of Christ in the salvation of men has received different appellations according to the different aspects in which it may be viewed. When the sinner is contemplated as a miserable *captive* under the galling yoke of sin, and the Lord Jesus Christ as moved with compassion at his wretched condition, stepping forward and paying the price of his ransom and taking him kindly by the hand and bringing him into joyous and glorious liberty, it is called *Redemption*. When he is viewed as *lost*, and exposed to a dreadful hell, and Christ as reaching forth his almighty arm and rescuing him from impending ruin, it is called *Salvation*. And so of other views. And the penitent and grateful disciple will delight to think and speak of Jesus by the name which best corresponds to the ascendant emotion in the process of his conviction. If the *bondage* of sin has been keenly and oppressively felt,—if the curse of the law has seemed to rest with a mountain weight upon his spirits, he will think of Christ as his adorable *Redeemer*. If a sense of his *utterly lost* condition and exposedness to remediless ruin has peculiarly pressed upon his despairing soul, he will speak of Christ as his blessed *Savior*. Again, if his thought has fixed upon the dreadful fact that the *wrath* of God *abides* on him,—that he has a con-

troversy with the tremendous power that sways the sceptre of the universe, he will delight to think of Christ, who has appeased and turned away that wrath and settled the controversy and made that power placable and friendly, as the *propitiation* for sin. In this connexion it is a sweet word; O, a very sweet word. Now while neither of these emotions excludes the rest, though in the ascendant when relief comes, *propitiation* in a general view seems to be the *capital* element in the work of Christ. That burning flood of divine wrath which was destined to sweep our whole apostate race into the gulf of eternal woe, the Lord Jesus Christ arrested in his own person, and suffered the fiery vengeance due to their guilt.

But let us take a more comprehensive view of our subject. Our blessed Savior says to Nicodemus, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this declaration we have presented to us three parties interested in the work of human salvation. There is a fourth, indeed, deeply concerned in the work, even the Holy Spirit, whose peculiar prerogative it is to make efficacious the provisions and secure the consummation of the divine design. Let us briefly consider the Gospel in its relation to these three parties. We see it originated in the love of God,—in the yearnings of his heart after his apostate and rebellious creatures. I have read of some one, who denominated the gospel of John "the heart of Jesus." The whole gospel may be termed the *heart of God*. It is the channel through which the full tide of His fathomless love flows to our wretched race. "God is love." The gospel is all *love*, love too in its most affecting manifestations. We measure the strength of affection, not by the value of the favor bestowed, but by the sacrifice made,—the *cost* incurred voluntarily to procure the favor. If we apply this rule of estimating to the divine compassion, our imagination is at fault in its attempt to form any conception of its unfathomable depths and of its absolute boundlessness. God himself could make no costlier sacrifice than he has, in giving his only begotten and well-beloved Son to be a propitiation for the sins of men. We have seen to what he was given up. I know not why we should not be more deeply affected than we ordinarily are by the inspired expressions on this subject. They are overwhelmingly touching, and indicate an extreme soreness of trial on the part of God the Father in letting loose the fury of his indignation on the innocent head of the Son of his love.

"Thou most indulgent, most tremendous Power,
Still more tremendous for thy wondrous love,
How our hearts tremble at thy love immense;
The ransom was paid down,—the fund of heaven,
Heaven's inexhaustible, exhausted fund."

It is true, the Son was to be indemnified for it all by an exceeding weight of glory; but the prospect of this would only sustain him in the endurance, it could not assuage the actual suffering. The divine purpose of mercy was consummated by the Son in *his own person*. The whole burden of accomplishment rested upon him. When he travailed in the greatness of his strength for a world's redemption, he *had none to help*. He embraced our nature and passed with it through the fiery furnace of God's intensest wrath, and by *that act* established an everlasting identity of nature and interest with redeemed humanity. In this view *Christ is himself* the gospel. To preach the gospel is to preach Christ, not as an example, but Christ as the propitiation, Christ as the Lamb of God, "on whom were laid the iniquities of us all, and by whose stripes we are

healed." This work is a *finished* work. No created being was competent to assist him in its execution. But now in its perfection it is freely offered to the acceptance of all who desire to avail themselves of its saving efficacy. This is done by a simple act of *faith*. Infinite as was the price of redemption, it is *freely* offered to every sincere penitent among the children of men. *Faith* in the *atoning blood* of Christ is the *characteristic fact* in the believer's experience. His experience is not worth any thing if this *prime* element be wanting.

(To be continued.)

NATURE AND DESIGN OF A CHRISTIAN CHURCH.

The following remarks on the nature and design of a Christian church, are part of an address delivered by the Rev. E. C. Lord, on the occasion of organizing the 1st Baptist church at Ningpo, Oct. 31, 1847. After a few introductory paragraphs, suggested by the object and circumstances of their assembling together, Mr. Lord endeavors to impart to his brethren a just conception of the privileges and responsibilities which they were about to assume.

The question has been often asked, but very differently answered, *What is a Christian church?* This term, so frequently used in the scriptures, is sometimes employed to designate the whole body of true Christians, or "all the elect of God, of what nation soever, from the beginning to the end of the world." This church is purely a spiritual body,—a community bound together by no ties of confederation,—acknowledging no head but Christ; and amenable to no tribunal but his. This church can have no officers and no ordinances. But the term church is commonly employed in a much more restricted sense, denoting, as expressed in the "Summary of Doctrine" to be made the basis of our union and organization, "a company of baptized believers in Christ voluntarily associated in covenant relation, for the purpose of sustaining the Christian ordinances in their purity; of supporting among themselves the public worship of God; of spreading the gospel throughout the world; and of watching over each other for their spiritual welfare." Any number of baptized believers, however small or great, uniting upon these principles and for these objects, constitute a Christian church. This church, it will be seen, differs in very many respects from the one before mentioned. That church can embrace none but true believers, this may embrace many who are believers only in profession. The members of that body are united only by a common Head, and common faith, and a common object; but the members of this, in addition to these, have other bonds of union. The members of that body are amenable to none but Christ, but the members of this are amenable also to one another. That church can have no officers and no ordinances; but this has both. But while these churches have many points of difference they have this in common,—they have *one* Head, and that Head is *Christ*.

The expression, that Christ is the Head of the church, is a scriptural expression, and implies that he is its author, its lawgiver, its ruler, and its savior. Now if Christ sustains all these relations to the church, (and if he does not, the expression has no meaning,) there is left in it no room for human legislation, or for the introduction of human rites and human ceremonies. The complaint so

frequently brought against us, for making our terms of communion too close, is as unreasonable as it is unjust. So far from making them too close, we do not make them at all. We have no right to do this. He who is the Head of the church, alone has authority to give it laws, and to fix its regulations. It is left for us only to see that these are strictly observed. Whoever, therefore, complies with these laws and regulations, and claims admittance into, and fellowship with, a church of Christ, claims what no man or body of men have a right to deny him. While, on the other hand, he who claims these privileges without complying with these regulations, claims what no man or body of men has a right to give. In human institutions men have a right to legislate. They can fix their own terms of admission and exclusion. They can make, alter, or abolish regulations as they may from time to time deem necessary for the accomplishment of their object. But not so in the church of Christ. Her code of laws has been written and sealed with blood. They need no amendment. They can never admit any. Had the teachers of religion been content to occupy the stations assigned them by their Master,—“But he that is greatest among you shall be your servant;”—how many dark and woful days had been spared the church of Christ! But the assumption of power and prerogatives on the part of the ministry and rulers has well nigh proved her ruin. But they who have done all this are only those who have dared to depart from the simple, but authoritative commands of Christ. Let the teachings of Christ and the Apostles be adhered to, and all is well. But if these are departed from, even though it may seem in a small degree, our talisman is gone,—we know not how soon we shall plunge into darkness and ruin. God grant that the church which we may this day constitute, may be preserved from such a fearful destiny.

In the Summary above alluded to, is stated also the design or *object of a Christian church*. It is to maintain the Christian ordinances in their purity; to support among themselves the public worship of God; to spread the gospel throughout the world; and to watch over each other for their spiritual welfare.

The ordinances which Christ has given to his church are two,—Baptism and the Lord's Supper. The utility of these ordinances the Christian surely, who has been permitted to enjoy them, cannot have failed to observe in his own experience. While the one has been to him the witnessing of a good confession, the answering of a good conscience towards God, and the opening of the door to all the privileges of the house of God; the other has been the frequent remembrancer of his departed Lord. It is in this latter ordinance, when these divinely appointed symbols are before him, that the Christian is more deeply affected with the view of the sufferings of Christ and the matchlessness of that love which constrained him. It is here that he is enabled to see, as perhaps he can nowhere else see, the appalling nature of sin. And it is here that he sees the strongest pledges of his hopes. But it is not to the Christian alone that these ordinances are useful. To the careless sinner they are often made the means of salvation. How important, therefore, since these ordinances have been established and set apart for such high and sacred purposes, that they should be preserved? and not only that they should be preserved, but that they should be preserved in their purity? Why should “the gold become dim;” why should “the fine gold be changed?” But however useful these ordinances may be, whether to the Christian in keeping alive and fanning the flame of his piety, or to the sinner in awakening and leading him to Christ, yet it is neither nor all of these circumstances that make them obligatory. Their obligation

rests upon higher authority,—the command of Christ. Were it not for the divine sanction, these ordinances would be of no authority. And not only so; but they would be *profane*,—of the same class with the pagan rites which we are compelled to witness with so much pain and disgust. While, therefore, upon the one hand we would not fail to note the utility of the ordinances which Christ has given us, we should, on the other, be careful not to mistake the source of their obligation; for if we do not mistake, very much of their misapprehension and perversion is attributable to this error.

The public worship of God seems to have been a very prominent and important object both under the legal and the gospel dispensations. It is true that public worship under these dispensations had formulas, which in some respects were very different. Yet it is not to be considered as two institutions, but as one, and, in all that is essential, the same. The latter is a continuation of the former, with such modifications of form only as are required by the more advanced state of the kingdom of God. Under the law this worship was enjoined and enforced by Jehovah in the most solemn and impressive manner. Under the gospel it has the same sanction, not only because none of the divine precepts by which it was originally enjoined, except such as relate to its outward forms, have been repealed, but because all these solemn precepts are again and constantly reiterated in the very spirit and framework of Christianity. It has furthermore the high sanction of Christ and his Apostles. “The ends of the institution of public worship,” it has been well remarked, “are of such obvious importance, that it must ever be considered as one of the most condescending and gracious dispensations of God to man. By this his church confesses his name before the world; by this the public teaching of his word is associated with acts calculated to affect the mind with that solemnity which is the best preparation for hearing it to edification. It is thus that the ignorant and the vicious are collected together, and instructed and warned; the invitations of mercy are published to the guilty, and the sorrowful and afflicted are comforted. In these assemblies God by his Holy Spirit diffuses his vital and sanctifying influence, and takes the devout into a fellowship with himself, from which they derive strength to do and to suffer his will in the various scenes of life, whilst he there affords them a foretaste of the deep and hallowed pleasures which are reserved for them at his right hand for evermore. Prayers and intercessions are offered for national and public interests; and whilst the benefit of these exercises descends upon a country, all are kept sensible of the dependence of every public and personal interest upon God. Praise calls forth the grateful emotions, and gives cheerfulness to piety; and that instruction in righteousness which is so perpetually repeated, diffuses the principles of morality and religion throughout society; enlightens and gives activity to conscience; raises the standard of morals; attaches shame to vice, and praise to virtue; and thus exerts a powerfully purifying influence upon mankind.”

The spreading of the gospel throughout the world we have reason to believe was one of the principal objects which our Savior had in view in the constitution of the Christian church. His last solemn injunction, “Go ye into all the world and preach the gospel to every creature,” is not to be regarded as addressed exclusively to the Apostles and their successors in the ministry. This command involves a work in which all Christians have an interest, and in the performance of which they must share a mutual responsibility. If there were any doubt in regard to this, the question might easily be settled by a reference to the history of the church, at least if we acknowledge that God ever speaks

in the voice of mercies and judgments. For we find that so far as the church has acknowledged this claim upon her, and has labored faithfully to meet its obligation, so far she has enjoyed the divine favor; and in so far as she has failed to do this, so far she has experienced the divine displeasure.

But admitting that the command of Christ, to give the gospel to all nations, is obligatory upon all his disciples, it may be still asked, whether, by laboring in their individual and separate capacity, they cannot discharge this obligation? To this it must be answered, most assuredly not. The command is not given to them as *individuals*, but as *a community*,—*a Christian brotherhood*,—*a church*. It is true, that in their individual capacity Christians might do something towards spreading the gospel. They might seize the torch of divine truth and scatter here and there a feeble ray. But their efforts would be weak and fluctuating. In this way but little could be accomplished. Indeed this is too obvious to need proof or illustration. It was once, but it is no longer, a question among evangelical and enlightened churches, whether it is their *duty* to labor to spread the gospel throughout the world. The duty is now admitted. The commission of Christ is received.

But we may still ask, is its nature fully comprehended? are its claims sufficiently felt? It might be humiliating to confess that they are not. But these are questions which, had we a voice that could be heard, we would earnestly press even upon the most enlightened and efficient churches. At least we would not fail to press them upon ourselves. It is true, we have heard the voice of our Savior saying, "Go ye into all the world and preach the gospel to every creature." We had pleasant and happy homes,—we had kindred and friends whom we tenderly loved; and these we did not refuse to forsake. We saw before us privations, trials and danger; and these we have not refused to endure. And now it might seem to some, that, having to make sacrifices like these, we have but little more to make,—that but little now is required of us except the mere expenditure of our time and strength in the service upon which we have entered,—and that the few comforts that flow to us now in our rugged and solitary way we are at liberty to enjoy without any care or anxiety in regard thereto. But although this is a matter in regard to which others may not judge us, is it not one in regard to which we are required to judge ourselves? The disciples of Christ are required not only to consecrate *themselves* to his service; they are required to consecrate their *all*. Not that I mean to say, that it is required of all Christians, or of *any* Christian, that he should devote himself and his possessions exclusively to the support and propagation of Christianity. But I do mean to say, that Christians,—that *every* Christian is accountable both for the use that he makes of himself and of whatever he possesses; and that the missionary abroad can no more free himself from this accountability than the Christian pastor or the lay brother at home. It may be urged that missionaries generally possess but little of this world's goods, and, therefore, they are able to bestow but little except their personal efforts for the spread of the gospel. But this is no objection to what we urge. As it is required of others according to what they have and not according to what they have not, so it is required of them. But I need not add. While we from the high place we are permitted to occupy see so many of our brethren and sisters at home in their deep poverty abounding in liberality,—giving freely from their scanty store,—we surely have not a heart to withhold from ours. With them we will "remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

The last object of a Christian church to which I propose to refer on this occasion, is their *mutual watchcare*. There is no duty perhaps which has been more clearly explained and more solemnly enjoined than that of Christians to watch over each other for their spiritual welfare; and yet there is scarcely a duty oftener abused or neglected than this. While on the one hand, with a view, at least professedly, to the accomplishment of this object, unlawful and unworthy means are employed, on the other, through fear of giving offence, even a friendly admonition is withheld. A church of Christ was never intended to be a body of censors to scrutinize one another's conduct and character, much less was it ordained to be the tribunal at which to arraign every delinquency we may see or fancy that we see in our brethren. So far from any thing like this, we are constantly enjoined to look not so much upon the faults of others as upon our own. And in all our intercourse with others we are exhorted, "as the elect of God, to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, even as God for Christ's sake has forgiven us." But yet there is a duty we owe to one another which we cannot discharge by passing over in silence the faults of our brethren. While we are required to *forbear* and *forgive*, we are also required to *warn* and *rebuke*. To discharge this duty properly, requires great wisdom and prudence, and we may add, no small share of self-denial. There is a way, however, in which we may administer reproof without the fear and pain of giving offence. It is by living ourselves above all reproof. There is power in such a life. It speaks with a voice that must be heard. If God shall permit us to realize our hopes, we shall soon admit to our fellowship and watchcare some who but a short time since were pagans. We shall, of course, expect to find in them evidence that they have been renewed, and also that, under the influence of the Spirit of God, they are being changed into the same image from glory to glory. But we can hardly expect not to find in them also much that will occasion us regret and sorrow. They have long been heathen,—their friends and associates are heathen still. The ten thousand rites and ceremonies with which they have been familiar from their infancy, and which have almost become a part of themselves, are heathen rites and ceremonies. Nor is this all,—they still think and speak a heathen language. Disciples placed under such circumstances must have made more than ordinary attainments in piety, not to be found frequently departing from the right way. This must be true in all heathen countries, but there are few countries where it is more emphatically true than in this. The peculiar system under which the Chinese are born and educated, has over them tremendous power when they would break away to become Christians. If it be true, as is sometimes asserted, that they are less strongly attached than other pagans to the ordinary forms of idolatry, it is also true that they have a form to which they are bound by chains of tenfold adamant. To pluck these asunder is difficult indeed. I allude to these things, not as demanding any mitigation in our mode of discipline, but as circumstances which we are not to lose sight of, lest we should not at all times be sufficiently patient and forbearing. Let us not forget that a precious gem may be much encrusted with dirt; and that we have need to be careful lest that which is most obvious turn our eyes away from that which is most precious.

We are about to take upon ourselves solemn vows and solemn obligations. We pledge ourselves to labor for each other's spiritual welfare. These vows will be heard in heaven. Oh may the last great day disclose that they were made in dependence upon God, and that they have been faithfully observed.

American Baptist Missionary Union.

TAVOY MISSION.—*Journal of Mr. Bennett.*

Yearly visit to the churches.

Dec. 20, 1847. Left home in my boat for the yearly visit to the churches of Newville and Yaville, on the Tavoy river, with mingled feelings of hope and fear. Other men have labored, and the writer is now about to enter into their labors.

These churches, where br. Wade has for the last several years labored, are left almost as sheep without a shepherd. When a retrospect is taken of the past, and we look over the history of these churches, it produces mingled feelings of pain and pleasure.

Newville.

Newville, to which we are approaching, is a Christian village, two tides distant from Tavoy. The inhabitants are mostly from the banks of the Toung-byouk, a large stream emptying near the mouth of the Tavoy river, and considerably farther south of Tavoy than their present residence is north of it. There, this church was first formed many years since. Miss Gardner (afterwards the companion of our dear br. Abbott, and whose remains await a glorious resurrection in the Karen wilds of Arracan,) visited these people, and br. Mason has also labored among them. But the difficulty of reaching their abode, and the time necessarily consumed, preventing visits to other equally promising fields, led to the advising of their removal to a more convenient location for the missionary. Hence they were located on this river, and their place called Newville.

As a consequence of this change, the place from whence they came on the Toung-byouk, has not been visited for many years by a foreign teacher. Thus all the unconverted are left in their native wilds without instruction.

The propriety of settling the Christians by themselves, away from their heathen countrymen, though it may have an argument or two to recommend it, has often been called in question, and as we conceive, properly. But under the limited means, and paucity of foreign laborers at Tavoy, even

from the commencement of the station to the present moment, far be it from the writer to intimate censure on those who have preceded him, though they may have practised what he here deprecates. He is well aware they would gladly have had it different if they could. As a consequence of concentrating the Christian families by themselves, their children are benefited by the schools, and the children of the unconverted have not this advantage. As a consequence, missionary operations, which ought to be aggressive into the dominions of the prince of darkness, are necessarily expended in keeping the churches in full strength and prosperity; and the accessions, of course, are mostly from Christian families. After all, there is much fear, if more laborers are not soon added, (and not one or two only, but five or six good and faithful men,) those who are now on the ground will scarce be able for the next ten years, (should they live so long,) to keep the respective churches at the same figures they now are. This, confessedly, ought not so to be. But where shall the blame lie? The writer does not wish to reflect upon the Committee, or the churches at home; he merely states facts as they stare him in the face, and really desires that measures may be taken, so that others, when he is in the grave and forgotten, may not from necessity be forced to write in a similar strain.

There are at least four, perhaps six, and probably ten times as many families of Karens living on the banks or head waters of the Toung-byouk river still unconverted to God,—without the Sabbath, without schools, without any means of grace, and some of them dying annually and going to the judgment of the great God,—as there are gathered in this peaceful, quiet and rural Christian village. Who will go to the lost sheep upon the mountains of the Toung-byouk valley, and tell them of Jesus and of heaven? Who will visit the water brooks there, and finding a hamlet, make known to its inmates that the blood of Jesus cleanseth from all sin? Shall they be left to perish?

21. Found myself moored to a steep bank of the river this morning, and the boatmen on shore preparing for

breakfast and waiting for the tide. Scrambled up the bank and found a Burmese house, surrounded by a luxurious plantation of sugar cane, plantains and other vegetables. Before sunset we reached Newville. In the evening the people assembled, and teacher Ko-la-pau, who is with me, preached to the people from the words of Christ to the sisters, on the resurrection of Lazarus. Assembly from fifty to sixty.

22. Meetings as usual to-day, and inquiries into the state of the church.

23. After the morning prayer meeting, the church met to examine into the case of two of their number who have sinned. In the evening teacher Ko-la-pau preached an impressive discourse that drew tears from many present.

25. Yesterday and to-day have been occupied in prayer, conference, covenant meetings and preaching. The members of the church here appear to be generally in a healthy state, and growing in grace.

An interesting up-country Shan.

After dinner to-day a young man came in, who has wandered far from his home and kindred. He says he is an up-country Shan, born north or east of Ava. He talks Burmese fluently, and a little Karen. He was made a Burmese priest when a boy and has been almost all his life a priest. His age I should think about twenty. In his rambles, when a priest, he says he has visited Rangoon, Bassein, Arracan, Ava, Boman, Mo-goung, Toung-oo, Zemmay, Maulmain, and various other places. He said he had never seen a Burmese printed book; I gave him Mr. Judson's Digest of Scripture, and he read off as fluently as if it was an old acquaintance. Said he had never seen such language before. On the subject of religion he seems light and trifling; but it is evident he is no Boodhist, though well versed in the system. Could we find half a dozen such young men as this, and the Spirit of God should convert them, and they go like Paul from city to city, and nation to nation, we might hope that with his Spirit they too might turn the world upside down. We did not wonder, when we looked upon this young man, that it is said of the Savior when the young man came to him and inquired the way to heaven, "he loved him;" for the good such young men might do is incalculable. I felt strong-

ly for this young man, and my desire is, that he may become a child of God.

After a discourse by teacher Ko-la-pau this evening, two females were examined and received by the church for baptism. They belong to families that have removed here from the Palaw valley.

Worship—Baptism and the Lord's Supper.

26. Lord's day. Prayer meeting in the morning. At the usual hour the people assembled for worship, and heard a discourse from the words in Phil. 3: 1. It was an interesting time, and we hope there were many who rejoiced in God. After worship, we gathered together on the banks of the clear stream, with singing and prayer, and the two candidates were baptized. In the evening, after a short discourse, the death of the Savior was commemorated.

27. Early prayer meeting as usual. About noon the head man from Yaville came down, who has had some difficulty with his wife, and they have separated and have been living separate for several months. She is living with her children she had by another husband. They are both old people and influential, and, of course, the difficulty affects others beside the two more particularly concerned. He seemed more tender and affected than he did when in town before Mr. Wade left, still he does not seem disposed to humble himself, or to live with his wife. He was most faithfully exhorted to do his duty, and rather to follow what God requires than the old nature, which is prone to ill. This is a very bad case, and needs much wisdom to advise, or to pursue a right course. A few years since, they had a similar difficulty, but made up their differences and lived together.

Preaching again in the evening. This church are about building a new chapel; of course, their contribution to the Tavoy Missionary Society was only about half as much as usual,—being only ten rupees, fourteen annas. There was a school here in the rains of eighteen pupils.

Passing the rapids—Arrival at Yaville.

28. People met for prayer meeting in the morning, as usual. After tiffin, left for Yaville, sending the boat up the river over the rapids while I go myself overland, at least a part of the way. After walking near an hour, came out upon the river, where we found boats waiting for us to take us

over to the other side. Here we stopped for the boat to arrive, and here are a collection of rapids, and a dangerous place to get over in the river. Here it is said the most of the accidents in the river take place. It was here where the Tavoy assistant to the Commissioner was upset, and himself, his people and all their effects in the boat, were emptied into the roaring waters, when he came up in company with Mr. Wade last year. When my boat came in sight, some half a mile or more down the stream, several young Karen men were despatched to bring it over the falls, the Burmans not being competent to the task. All the things were taken out of the boat, and the coolies brought them over the rocks, while the boat was being dragged by a rope and poled with bamboos over or up the falls, where at last all safely arrived. After all things had been properly arranged, we all took to our boats again, and arrived at Yaville before the sun had set.

Shans or Siamese.

Here we found encamped on the bank sixteen Shans or Siamese, who emigrated from Siam some two years since, and have settled themselves on a small stream emptying into the Tavoy river on tide water, and near where it is said there was in former times a large Taling village, but broken up by the incursions of the Siamese. How strange often the changes in life. Here are Siamese leaving their own country, because of its oppression, and settling down in the very place, where, probably, Talings or Tavoyers, *now* living in slavery in Siam, once had their quiet gardens and peaceful homesteads! These people, I learn, are waiting for more of their party to arrive, when they all go up the Tavoy river some three or four days, where they employ themselves in washing the sands for gold dust. And they find it too; or rather I should call it gold sand or pebbles, for a specimen that was shown me was pure virgin gold, in flattened pieces, some rather small, from the third of a grain up to one piece of some twenty or thirty grains. I am given to understand these people can read Siamese, and regret I have not a Siamese book with me.

Beautiful scenery.

We soon passed up the bank of the river to the village of Yaville, and

through it on to the zayat, situated on a gently rising hill, and on looking around, beheld one of the most lovely spots I have ever seen in India. The village is situated at the base of the hill on which the zayat stands, and on a steppe, above the high waters of the river in the rainy season; and almost all traces of the river are lost, being hid by the dense foliage of the forest. From the zayat you look down upon the roofs of sixteen houses, some of them double ones, surrounded by their gardens and the primeval forest. Nine months ago it was all jungle; but these villagers then settled here, having removed down from the old location at Lur-tu,—some half a day's distance farther up the river. To the west, rise into sharp peaks the high tops of a chain of mountains running down the sea-coast from near Ya river to the mouth of the Tavoy. The peak opposite, or to the west of the zayat, is some 800 or 900 feet high, and has "dingly dells" and "sunny slopes" and sides in the dense foliage, enough to gratify even the most fastidious beholder. It seems to be very near,—not more than a mile distant; and the uninitiated would never suspect that the waters of the "majestic Tavoy river," as it has been called by some who have only seen its mouth, which is twelve miles wide, roll between him and the mountain. The appearance is very similar when you take an eastward view, where the mountains are nearly as lofty, though far more distant, and the base is washed by little rills, as they are now, but which swell into mountain torrents during the rainy season. On every side the trees and shrubbery are covered with jungle creepers and their flowers.

The zayat and school.

The zayat is only a temporary one; the floor, however, is of Thengan boards, and the posts bamboo. It is a part of the old zayat removed, and the people intend to remove the whole here eventually. Their old zayat cost them 130 rupees. Here the assistant, the past season, had a school of thirty scholars.

Religious services.

In the evening the people assembled together, and teacher Ko-la-pau preached to them an affectionate sermon. After which I made some observations on the loveliness of the place they had

selected for a residence here below; and though God had made it, and made it lovely too, he had a much better place, where he was inviting us to come.—It was a pleasant time, and indications were good.

29. People met for prayer in the morning, before sunrise, to the number of fifty-eight. Teacher Ko-la-pau read the scriptures and made some remarks, and one after another prayed. There was much weeping, and sighs and sobs were heard all over the house. At 9, A. M., the people assembled again, and teacher Ko-la-pau addressed them from 2d Thess. 5. He was much affected himself, and wept as well as others; when he had done, a few remarks were added, and a brother was called upon to pray, who proceeded a space and broke down through weeping; then another, and another, and another, not one of whom proceeded through his prayer; and, finally, Ko-la-pau prayed himself. It was a real Bochim.

Gold washers.

Toward evening went down to the bank of the river where the Siamese gold washers are encamped, and endeavored to hold some conversation with them through the up-country Shan mentioned on the 25th. He says his countrymen speak much the same language, but a different dialect, and that he learned this dialect while he was a Burman priest. Found them all Boodhists, extremely ignorant; they had never heard of the eternal God nor of the Savior. Two of them are old, grey-headed men. Endeavored to tell them something of the creation and fall of man, and of God's compassion in sending his Son to die for sinners. It seemed difficult for them to get hold of these ideas so as to understand them; partly, it is probable, for the want of suitable terms in the language to express religious ideas. They have, several of them, visited Bangkok, but they did not know that Christian teachers were there. They emigrated from the country in Siam, from a parallel a little north of Mergui. In order to satisfy myself whether they had ever visited Bangkok, I inquired if it was as large a city as Tavoy? A shout of laughter at the absurdity of the question, showed that they had been there. They replied that it was very much larger; and added, "there are villages in Siam as large as Tavoy."

A full assembly at the zayat.

In the evening the zayat was well filled, and the people listened to the gospel from Eph. 5:1. As this chapter contains instructions to husbands and wives, it was selected for reading.

30. Meetings as usual to-day. In the evening the address was from 2d Cor. 5:10,—on the general judgment. It was a solemn time. I was glad to see my up-country Shan friend present. May the truth reach his heart.

Affecting prayer meetings.

Jan. 1, 1848. The new year here was commenced by a prayer meeting before sunrise, and it was a real Bochim. At times there was probably not a dry eye in the assembly. Several who attempted to pray were choked by sobs. At 9, A. M., the people came together for covenant meeting, when many were so affected in confessing their sins, that they could not give utterance to words for some time. Some had one delinquency and some another to confess and mourn over. It has been a good day, and I hope the Spirit of God has been with us. Thus has opened another year, and an eventful one it may prove to many of us. O for more grace, love and joy in the Holy Ghost. It has been my desire, my earnest desire, that my visit here may be overruled for good,—that all we do may be done with right intentions, and all for the glory of God and the salvation of sinners.

2. Lord's day. Our prayer meeting this morning was another Bochim. At 9, A. M., the zayat was crowded, several boats of people having come up last evening from Newville, and all listened to an exhortation from John 14:15. In the evening teacher Ko-la-pau gave us a short exhortation from Paul's departure from Ephesus, after which the death and sufferings of the Lord Jesus were commemorated. A pleasant season; between sixty and seventy communicants.

Thus closes our visit to this place. Here are many of the dear disciples of Jesus, and our earnest desire is for their spiritual prosperity. This village was originally formed by people from the vicinity of the Ya river and on its head waters, and the Christians removing here, have left the unconverted still uninstructed in the wild jungle. On this subject, we have already remarked in the commencement of this journal. Before these people removed, they were visited by brn. Wade and

Kincaid on the head waters of Ya river. Who will go and look for the sheep still on the mountains and beside the streams, who have no shepherd?

Return to Tavoy.

3. After prayer meeting and an early breakfast, left for home. On arriving at the falls, all the boats were unloaded, and it was a pleasing sight to see the boats shoot the rapids, which the Karens practise in fine style, bringing the boats to land close under the falls, where they are again loaded. I must say, I do not wonder the Burmans were frightened, for it is a ticklish business, to say the least of it.

Proposal by one of the brethren.

Before I left, one of the brethren came and sat down by my side, and said he wanted to say a word. It was to know if it would be well for him to go to his countrymen above Ya, where he has brothers and sisters, and get them to remove down to the sea-coast, near Heing-zai, where there is good paddy land for buffaloes. After hearing his plans, they struck me favorably, and I encouraged him to go. If the plan succeed, it may bring some near the gospel who are now afar off. We can send an assistant to Heing-zai, and, perhaps, I could manage to get there next year by land from Monmogan, or go by water. Time must develope the issue.

Toward sunset we were in some peril, as it being low water, in coming over the rocky barrier in Tavoy river. The boat struck on a rock and stuck fast, the water falling; but by much exertion we got off safely, and took up our abode for the night in a zayat near Kyouk-toung.

A great peril—Safe arrival.

4. Left very early, and soon were enveloped in a dense fog,—could see only a few feet around us,—feeling our way as well as we could; just at day-break saw before us what I took at first to be froth, or floating stuff, and when close upon them, discovered it was a ledge of rocks, some sticking three or four inches above the water! The discovery was made just in time to bring the boat to shore broadside just above them, when we saw more fully the peril we had escaped. The tide was falling very rapidly. The boatmen pulled up stream some distance, and then put off for the other shore,

and very soon we were upon a sand bank. However, we worked our way down to the village of Sen-seik, some two miles from Tavoy, where I left the boat and walked into town to a late breakfast. Found all pretty well, except poor little Francis Mason, whom I found ill with dysentery.

As soon as I can get away, I must leave for Matah. Through a merciful Providence, my health is pretty good.

MAULMAIN MISSION.—Letter of Mr. Haswell, dated Nov. 23, 1847.

Encouragements—Christian death of two native females.

We have many discouragements in our work. The want of spirituality among the native Christians, and the slight hold which the fear of God and the love of his law have upon the hearts of many of them, is the chief. But we have encouragements too. We see some, who have been turned from the worship of idols, exhibiting the fruits of the Spirit, not only when in health, but also in sickness and death. We have lately been permitted to see two females go down into the dark valley and shadow of death, rejoicing in the hope of eternal life. One was a Karen, the wife of one of our Burman assistants. The other was an aged Burman disciple. Both of them had been sick for a long time, and, during their whole sickness, manifested a spirit of meekness and trust in God. The wife of the assistant was unwilling that her husband should be hindered in his work by her sickness; and even when she needed constant care, would urge him to leave her and go out preaching. When she appeared to be very near her end, he proposed to pray with her. She succeeded in placing her hands together to her forehead, as the natives are accustomed to do in prayer, and died with them in that position. Thus she fell asleep in Jesus while in the act of prayer, leaving us a full assurance that she has gone to the rest that remaineth for the people of God. The Burman disciple also gave the clearest evidence of being prepared for death. It was a pleasure to visit her in her sickness. While able to speak, she was ever ready to speak of the great goodness of God in sending his Son to die for sinners, and in causing his servants to come to this country to make known the truth. She delighted to have the

Christians and missionaries come in to see her and pray with her; and, when unable to speak, would by signs request those visiting her to pray. She finished her course on the Sabbath, and entered into the joy of her Lord. The aged husband, with whom she had lived upwards of sixty years, is left to finish his course alone. But their separation will be short; for his trust, too, is in the Lord our righteousness.

When we see one after another thus departing to be with Christ, we are encouraged to persevere in our work; for we *know* that our labor is not in vain.

Contrasted with the happy death of the two disciples abovementioned, was that of a woman who had heard the sound of the gospel, and several of whose relatives are Christians. But she had remained a heathen. When it became evident that she must die, she was greatly alarmed, and cried out, "I cannot die,—do take hold of me,—put your arms around me,—I cannot go;"—and with other such expressions. But her time had come; and there was no relieve.

Preaching of the assistants and missionaries.

There are signs of good among the heathen. The truth is working its way into the hearts of the people in town and country. Many, very many acknowledge some of the great and leading truths of the gospel. The assistants are doing a great and important work; and from Maulmain the truth is sounded out to the remotest parts of Burmah Proper, as well as throughout the provinces. The fact is, no one knows what is being done by the assistants, who does not from time to time hear an account of their labors from their own mouths. They daily meet with traders and others from all parts of the country, and make known to them the leading doctrines of the gospel, answer their objections, and give them tracts and portions of scripture, which are thus scattered abroad, as upon the wings of the wind. And though some seed falls by the wayside, some among thorns, and some upon stony places, some must fall upon good ground, and bring forth fruit to the glory of God. The assistants also preach from house to house, by the wayside, and in the market places. Much preaching, too, is done by the missionaries. Br. Stevens and br. Stil-

son preach, more or less, every week, as other duties permit. Br. Judson, though he feels it incumbent on him to confine himself, for the present, almost entirely to completing the dictionary, yet preaches in the chapel once on the Sabbath. My work is preaching and pastoral duties. To these I intend to confine myself, and to labor as much as I am able. Sometimes we find many to listen, and are much encouraged by the apparent desire to hear and understand. At other times we find but few to give us a hearing, and they appear listless.

A Lord's day evening at Maulmain.

Perhaps we have not been so particular in giving a statement of our labors as we ought. We desire so to labor as to have the approbation of God and our own consciences. We are in the habit of going into the different parts of the town to preach. The following sketch may serve as a specimen of our Sabbath evening labors. Last Sabbath evening Mr. Judson preached in the chapel; br. Stevens at one extremity of the town and br. Stilson at the other; while I found a good congregation at a house of mourning in one of the lanes of the city, where I met with a most cordial reception, and was urged to repeat my visit. Br. Stilson also had an attentive congregation in the street; and br. Stevens found several who listened to him with seriousness. I was more than ordinarily interested in my congregation that evening. It was, as above stated, at a house of mourning. A young married woman had died; and, according to custom, the neighbors and acquaintances assemble at the house seven evenings in succession. When the woman was past any reasonable hope of recovery, the family had heard by some of their relatives from Amherst, that I sometimes gave medicine. They, therefore, came and desired me to go and see her. I did so. And when I saw that I could do nothing for her, I got a physician to visit her. This little act of kindness opened the way for me; and Sunday evening, when I went there, I stopped at the head of the lane to converse with a few persons sitting there. The husband of the deceased woman soon came along, and after listening a few minutes, said, "Teacher, you will go to the house of mourning, will you not?" I replied; yes. And he said, "Do come; there are many gathered there." I immediately went; and the

parents of the deceased seemed to look upon me as a friend or brother, instead of a foreigner whom they had never seen until within a month. After a few expressions of sympathy, I began to preach, a part of the time in Peguan and a part of the time in Burman. I continued through the whole evening to make known the truths of the gospel to a good congregation,—all heathen. Only three persons were inclined to cavil. Some paid very close attention. And when I arose to come away, not only the husband and parents of the deceased, but several others urged me to come again.

When we find persons thus inclined to receive us, we feel encouraged in our work; but past experience has taught us not to be elated. It is a hard thing for a Burman or a Peguan to break away from the customs and religion of his fathers. We often see persons who appear fully convinced of the truth of Christianity and ready to receive it as their only hope; yet they draw back. Our work is a difficult one. It is not because there is not preaching, and the right kind of preaching too, that the Burmans and Peguans here are not converted. There are other causes. But let no one think that our labor is in vain. We are surely, though slowly, undermining the strong holds of idolatry. The mighty fabric must fall before the gospel, as Dagon did before the ark of God. Yes, the fearful and unbelieving shall yet be put to shame. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance and my God." *Pray for us.*

Notices of Mr. Bullard's last labors.

[Communicated by Mrs. Bullard.]

Gone to the grave in all his glorious prime,
In full activity of zeal and power.

Gone to the grave?—No, in his seat above,
His ransomed spirit dwells now with his Lord. *Montgomery.*

Mr. Bullard left Maulmain, with his family, December 14, 1846, and reached Dong Yahn on the 16th, after a tedious walk across the plain of four or five hours. He labored exclusively in Dong Yahn until the meeting of the Association in Jan., 1847. During this time he prepared a sermon in Karen, entitled the "Rewards of the Right-

eous," which has since been printed. Of this discourse, the only gentleman now in this country acquainted with the language writes thus:—"A most valuable original tract, adapted to do much good, and exceedingly appropriate as br. Bullard's last legacy to his people." Mr. Bullard's sermons to the church this season were unusually pungent, yet most affectionate; and the effect upon the church was plainly seen. Often the whole assembly gazed upon the teacher in breathless silence, except three or four hoary-headed disciples, sitting at his feet, who were constantly murmuring in softest tones, "That is true." "That is true." At one time, when preaching from the words, "Will ye also go away?" the whole assembly was bathed in tears. At another time, having preached from the parable of the talents, the next morning one of the brethren came in bringing ten rupees, saying, "Here, teacher, I do not wish to bury my talent in the earth."

Preaching excursion.

Soon after the meeting in January, Mr. Bullard, with three of his assistants, left home for an excursion around Dong Yahn mountain. Having two babes to look after, it was deemed advisable for me to remain at the chapel; yet it was with much grief that I saw him depart alone, as I had ever found the greatest pleasure in accompanying him in his rambles. The first village reached was

Köke-thonka,

or the "Island of priests." But it was long since forsaken by that holy order, and the people now listened to the gospel with apparent delight, saying, "By and by we will become Christians." Since the days of the faithful Eleanor Macomber, the priests of Boodh have been losing ground in all this region. As light has gradually spread, their numbers have continued to diminish until now one is seldom seen. Leaving this pretty village, with its gorgeous blossoms, the travellers proceeded to

Pah-läng,

distant but four hours' walk. Here the inhabitants are much scattered, and strongly opposed to the Christian religion. Many refused to listen or to admit the teacher into their dwellings, and some reviled.

The next village they entered was

Wyang-khyong,

on the banks of the Salwen. Darkness had already shaded the broad cotton fields when the travellers arrived. Though Mr. Bullard was supplied with blankets, yet he could not sleep, so intense was the cold. After shivering a few dreary hours, he rose, kindled a fire upon the ground, and wrapping around him his cloak, sat down upon a pile of sticks "and wished for the day." Here the villagers listened attentively to the gospel, saying, "Your religion is good; your words are true; to worship your God is best."

The next village,

Paung-pyà,

is also on the Salwen, distant from the former a day's travel. Mr. Bullard stopped with an old disciple whom he found endeavoring to walk in the "straight path," as also his wife and daughter. But his eight ungodly sons caused him much sorrow. These men have repeatedly heard the gospel, and assent to its truths, yet will not conform to its precepts because of their love of arrack. The next morning the company proceeded to

Ta-myök-kä-ting.

This village, threaded by winding streams and adorned with lovely gardens, is situated in a romantic valley within the mountains. On one side rises almost perpendicularly the majestic mount Quai-kä-bang, his lofty head capped with one of those hateful piles of idolatry. On the opposite side stands in high relief, the "Rock of sparrows," or Juno's throne. This very singular rock is about a hundred and fifty feet in circumference at the base, rising abruptly from the plain below forty or fifty feet, then narrowing off to a circumference of only twenty-five or thirty feet. It then enlarges again and rises upward to about the same height as before, with a flattened top. The distance from the base to the summit of the pagoda which crowns it, is probably ninety or a hundred feet. And there it stands in its lofty grandeur all "alone." At this place the people spoke kindly, and said idols were nothing, and to worship them did no good. Many said they desired to worship the true God. After having preached the gospel to nearly all the villagers, Mr. Bullard went on to a large village called

Tä-myök-kä-leuk.

This romantic glen is shaded by tall forest trees and waving bamboos, pendant over and around in all the richness of nature's scenery. Here the simple-hearted people came thronging around their teacher, anxious to hear of the true God and of his Son Jesus Christ. "It was delightful preaching the gospel to this people," said my dear husband when giving me a sketch of his rambles.

In the centre of this village is a large green, with fruit trees in rich profusion. Here also is a rock thrown from some mountain's height in olden times. On this rock Mr. Bullard seated himself and preached to as many as would hear. Soon men, women and children, thirty or forty in number, were seated upon the green around him, listening with deep earnestness to the story of a Savior's love. After about fifteen minutes had elapsed, the younger portion began to scamper off in every direction, much to the annoyance of their speaker. But in a few moments they returned bringing their hands full of rice, plantain, eggs, betel nut and drink, and spread it upon the rock before the teacher. Having found no eatables but rice for some days, this humble repast in the shady wood was very acceptable. "There my heart thrilled with emotions of delight such as I never experienced in my native land," exclaimed Mr. Bullard, when describing the scene. "To see those children of the deep wild glen listen to the gospel's sound with delight,—to see, now and then, a tear glisten in the eye, as they heard of Jesus Christ and the cross,—and then to share the kind hospitality of their overflowing hearts, produced a joy in my soul which more than compensated for all the toil, weariness and hunger I had endured in reaching them."

The villagers expressed desires to have their children taught to read, and, added Mr. Bullard, "Had we a good, faithful assistant to place there, I have no doubt he might soon have around him a lovely school. But, alas! where is the man? Not one have we to send!" He often exclaimed in the anguish of his spirit, "'Come, Holy Spirit,' come, and prepare the hearts of the young men in these churches to forsake 'houses, brethren and lands,' for the gospel's sake!"

Leaving this place, Mr. Bullard proceeded to a small hamlet called

Chung-per-ting.

The people here knew very little of the Christian religion, but were sitting in gross darkness, because they "loved darkness rather than light." Mr. Bullard spent the night with them and labored hard to persuade them to listen to God's commands. But the next morning the chief came to them at early dawn, desiring their immediate departure; for, said he, "We wish to *worship*, and cannot so long as Jesus Christ's men are in the house."

Passing on with heavy hearts the company next reached

Tung-per-ting.

Nine years ago Miss Macomber visited this place and caused a chapel to be built, and one of the villagers numbered himself with the believers. But, alas! now there is not a disciple there! The old man died and there was none to take his place, and there the ruins of that little chapel, once dedicated to the true God, are still standing, speaking in saddest tones its mournful history.

This people have almost lost confidence in idol worship, but fear of the *nats* and love of strong drink prevent their embracing the Christian religion. From this village Mr. Bullard pursued a winding pathway over the mountain to his jungle home. He arrived late in the evening, worn out with excess of speaking and want of suitable nourishment. O, how did my heart bleed for him when he extended his hand for me to assist him up the ladder, and I saw him drop speechless upon the bed, his usually pale face grown paler still!

When my late husband left those children of the forest he fully intended visiting them again; but, ah! no more will he traverse those woods and dales.

"The feeble pulse hath throbb'd its last,
The aching head is laid at rest."

"For even hereunto were ye called,
Because Christ also suffered for us,
leaving us an example that ye should follow his steps."

Last jungle tour.

I gazed upon his pale brow in unutterable anguish. But the next morning he was so much refreshed that he preached twice, as usual. So anxious was he to accomplish his work in the jungles, that he could not be persuaded to rest even for a single day; but on Monday afternoon again

set off for town with the intention of visiting his two little churches up the Ghaing river. He reached town just in season to sympathize with the Stevensens and Braytons in the late destruction by fire. Writing me a few days after, having spoken of his brethren's loss, he says, "Our things are also gone! Do not come to look after them. You will never see them again. All is gone; but, no doubt, it will be for the best. I want to go to you and blend my sympathies with yours, but I may not. I must nerve up my spirit and go about my Master's business. I may not see you again for weeks! Do not grieve; but trust in God; and may the loss which we have suffered draw our affections above."

After having assisted in the ordination of four Karen assistants in town, Mr. Bullard pursued his jungle tour.

Leaving Mr. Vinton and sister on the Ghaing, he, with his assistants, entered a narrow river, and late in the evening reached the small village of

Key-yong.

The next morning he assembled the church and preached to them from John 3:6. He then visited each impenitent family in the place, and in the afternoon went over to a small settlement distant two hours' walk. Here he preached the gospel to every family, and then returned to his lonely boat. After a slight dinner, more slightly served, he left the place and proceeded to Creing, where he rested several hours under the soothing care of his dear friends, the Vintons. Of this oasis in the desert, Mr. Bullard afterward often spoke with delight.

In the evening of the same day Mr. Bullard went on to

Crung-pung,

distant but one tide. He preached to the church here about the sufferings of Christ for sinners, and found all endeavoring to obey Gă-chă-yuah ā leu-ā-tah, "Lord God's commands." After preaching next morning, he went out with the assistants to talk with the impenitent. Some said they had not followed the devil's customs long enough yet; others said, "Our fathers and mothers do not worship God, and we must not." Some said again, "Gaudama is the same as your God, all the same." Others made the old plea, "Your God we cannot see, but our God we can see." None were ready to accept the offers of mercy.

The next morning Mr. Bullard accompanied his assistants to

Me-ap-per-ting,

a large village lying at the east of the former place a day's travel. Here the travellers took lodgings in an old zayat erected in years gone by for the gods of the yellow robe. The chief of this village listened with apparent interest to the truths of the gospel, and seemed to be thinking seriously of his soul's salvation. He said he had no doubt but his people would at some future time all become Christians. In the evening a company assembled to listen, to whom Mr. Bullard preached until midnight, and then they left reluctantly; saying, "Your religion is good; it is well to worship your God." The next morning, having visited several houses, the teachers left the village, the people calling out in every direction, "Come again, we will listen. Come and bring the teacheress and instruct our children. Come and live with us a month, and we will feed you. About God we know very little, we wish to know more." Mr. Bullard spoke of his reception at this village with unusual interest; often exclaiming, "O, for help!" and added, "were there teachers here, or native preachers to go forth to these jungle children, we should soon see lovely churches springing up in every direction."

Leaving Me-ap-per-ting Mr. Bullard returned to Crung-pung; preached again in the evening and then retired, but was too weary, unwell and lonely to sleep. In the morning he went out again to visit the impenitent. This village contains between twenty and thirty houses, and but four families have as yet become Christians.

The next day was the Sabbath, and Mr. Bullard preached three times. Finding the people somewhat excited on account of the reports brought by the Catholic priest, Mr. Bullard chose for his text John 10:27. "My sheep hear my voice, and I know them, and they follow me." In the afternoon about a dozen idolaters came in, to whom he preached from Christ's words to Satan,—"Thou shalt worship the Lord thy God."

On the following Tuesday Mr. Vinton rejoined Mr. Bullard at Crung-pung, and spent two days with him in preaching from house to house and from hamlet to hamlet, and Friday morning the elephant having arrived,

they set off with their assistants for a tour around the Shan mountains.

The first village reached by the teachers was

Fuök-ta-reik,

or island of cotton trees, situated at the foot of the mountain in deepest solitude. On the east and south lay spread out wide rich paddy fields, skirted in the blue distance by a tall forest. On the north also, close upon the village, stood out the dark, wild jungle. On the west of the hamlet a small crystal stream flowed down from the mountains above, wending its way through a narrow ravine until it falls into the Ghaing. Just opposite this village, across the stream, lies a large village of Toung-thoos. Here the inhabitants are wholly given to idolatry. The travellers found here a large multitude of Toung-thoos, Shos and Sgaus assembled for a festival. Some were busy in selling all sorts of merchandize, while others, more devout, were presenting their offerings of fruits, flowers, yellow robes and silver necklaces to their gods, the priests. The teachers spent the night at the house of the chief, where a considerable number assembled to listen, and were taught the way of life. This chief seemed to receive the word gladly. He said he believed, and desired the teacher to pray for him, and still farther, he promised never again to worship idols or priests, nor to feed the nats.

From this place the company went on to

Tä-reik-tä-kang,

distant one day's travel. This little hamlet takes its name from the abundance of *cotton* which grows along the stream surrounding it, and means Country of the cotton tree. This village was never before visited by a foreign teacher who spoke the Sho dialect, Miss Macomber excepted, who, it would seem, penetrated into nearly every Sho village in the province. In this village the Shos and Sgaus are commingled; and here Mr. Bullard found a little band of Christians, who had been brought in through the indefatigable labors of Mr. Vinton. They spent the Sabbath at this place, and baptized three. Leaving this village, they returned to Kök-tä-reik and spent most of the following night in preaching to the multitudes at the feast. They next returned to Craing, where Mrs. Vinton was awaiting her husband.

After passing a sleepless night, Mr. Bullard took a little skiff and set off again for Key-yong. Having preached again to the little church, and encouraged them to persevere, he left at midnight for the city, promising, if Providence permitted, to visit them again in a few weeks with his family and administer the communion, little thinking he would no more commune with them on earth.

Two days after, Mr. Bullard arrived in Dong Yahn, much to the joy of his people and family.

The assistant who gave this account of his labors and who was by his side throughout all these excursions, told me he had often seen Mr. Bullard so faint and weary while traversing those distant jungles, that he was unable to stand erect, and could hardly walk at all, for many miles before reaching his place of destination. It may be truly said, he laid down his life for the Karens. He toiled and prayed as one who felt the value of immortal souls, and as one expecting soon to meet them at the final judgment.—And now the devoted missionary,—the kind father,—and the tender husband rests from his labors. Yes,

“From the field of labor thou art gone
To thy reward,—like him who putteth off
His outer garment at the noon-tide hour
To take a quiet sleep. Thy zeal hath run
Its course untiring, and thy quickened love
Where'er thy Master pointed, joyed to go.

And now thou'rt risen

Up to that glorious and unspotted church,
Whose worship is eternal.”

ASSAM MISSION.—Letters of Mr. Cutter.

Joy and gratitude.

Nov. 12, 1847. Your kind letter of June 30, found me (Sept. 25) confined to my cot, and thus prevented from acknowledging it at the time. I need not say the cheering announcement which it contained filled our hearts with joy and gratitude, and we immediately fell on our knees to return thanks for the most welcome intelligence that two missionary families had been actually appointed, and a promise that a third for Assam should soon follow. We now feel called upon to thank God and take courage. May the Lord bring the precious band, with our long absent and beloved sister Brown, on their way in safety; and we pray they may come to us in the fulness of the blessing of the gospel of Christ.

The cholera.

At the time your letter was received, the cholera was raging at Sibsagar, and within about three weeks it swept away upwards of a hundred individuals from the population immediately around our doors. On the 3d of October br. Brown was attacked with this fearful disease, and for about twenty-four hours we entertained scarcely a hope of his recovery. Mrs. Cutter had the native Christians assembled, and most of the day was spent in earnest prayer that God would, in his infinite mercy, prolong the life of our dear brother. He graciously heard the petitions which were offered up, and br. Brown is now in the enjoyment of his usual health, and permitted to resume his important duties in the missionary field. O that we might feel sufficiently grateful to our Heavenly Father for all his great goodness toward us. Capt. Brodie and Mr. Thornton were very kind during br. Brown's illness.

In our compound alone, I think there were about sixteen cases,—five of which proved fatal. Among the latter, I regret to mention the little Naga boy, Hube, whose baptism I mentioned a short time since. He was living in our house, having a small room near where he prepared and ate his food. He was taken Saturday, the 9th of Oct., and after about fourteen hours of excruciating suffering, found relief in death early on Sabbath morning, the 10th. Three of the native Christians and myself remained with him during the night. He requested we would pray for him, and several times during the night he offered up short and appropriate prayers that God would forgive all he saw wrong in him, and grant him the comforting influence of the Holy Spirit. I told him to think of Jesus and that happy country where there would be no more sickness or pain. He replied, “I am thinking of it, and greatly desire to go to that happy place.” A short time before he died, he raised his eyes and said, “Oh, Lord Jesus, do not forsake me.” Soon after he said to Niobi, “I think the Lord will not forsake me, but will come and take me to himself to-day.” About daylight he quietly fell asleep in Jesus. His countenance bore an extremely happy and peaceful expression after death. This was observed and remarked upon by all the natives who went to see his remains. We deposited his lifeless form in a small burial

ground we had a short time previously enclosed in one corner of our compound, where we trust it will remain till the resurrection morn. He was a most devoted Christian, and was greatly beloved by all our little band. He was very industrious, and devoted every leisure moment to reading and writing, and left one or two small books quite filled with fragments he had written. His happy spirit is now, doubtless, before the throne, joining in the song of Moses and the Lamb.

As I live in the centre of the population, there was scarcely an hour, night or day, but some one would call upon me to visit some friend or relative attacked with cholera, and I felt grateful that I had strength to go round, and medicines to give the poor, distressed people at such a time. I endeavored to improve all these occasions by directing their thoughts to God and the Lord Jesus Christ. Through the blessing of God, I think the medicines which were timely given were the means of saving many lives. Capt. Brodie, the magistrate of the district, spent two or three hours daily in going round administering to the wants of the sick and dying. That fearful scourge has, I am happy to say, now left Sibsagar, but is still raging in the villages near, and other parts of Upper Assam.

Baptism of two converts.

On the 24th of Oct., Ghinai, a young man connected with the printing office, and Homram, a respectable man, who has been in my employ as a common laborer for three or four years, were baptized by br. Brown in the small tank in the mission compound. Homram has, for about a year, been a secret worshipper of the true God; but when his wife and friends heard his intention of making a *public profession* of his faith in Christ, they bewailed and mourned over him as though he had been dead, and his wife's mother declared her determination to take away her daughter, and actually did so immediately after his baptism. The next day, on going to the village to see his own mother, he met her and a large concourse of people in the road, who said they had heard of his unaccountable proceedings, and were on their way to ascertain if he had lost his reason, or had lost all regard for his mother and friends, and inquired what should induce him to bring such a reproach and disgrace upon them. They

thought he must be insane. He mildly replied, "I am not mad, dear mother and friends, nor has my affection for you declined in the least. The course which I have taken should be an occasion of joy to you instead of grief, and I hope ere long you will be altogether such as I am." He told them the reasons which, after long consideration, had induced him to embrace the religion of Christ, and urged them to give the subject their most serious attention. They told him he once had a good caste and was respected by all, but he had now rendered himself an outcast, and could now no longer enter their houses, cook for his aged mother, nor eat with them any more. He replied, that would rest entirely with *them*, for *he* was as ready to cook and eat with them as ever. Homram is now accompanying us to our annual meeting. Before we left home his wife expressed her intention of returning to him again, and I trust she also may soon become a disciple of Christ. Her sister (the wife of Nidhi Levi) was baptized last year. Her mother has, till lately, been a bitter opposer of the gospel. At the time the cholera was raging, I was called up one night to see and give her medicine. On reaching the house, she said she had provoked God by singing, before retiring to rest, some hymns in honor of their heathen gods, and begged I would pray God to forgive her; for although she persisted in opposing Christ and his religion, she inwardly felt she was doing wrong, and wished I would pray she might be forgiven and restored to health again. I inquired if I should pray there or at my own house; she said at my house would answer, but apparently fearing I should forget or neglect it, she and her husband also begged I would pray with them *there*. I prayed and administered medicine, and the next day she was quite recovered. I thought perhaps she would try to conceal the fact of my having prayed in their house; but both she and her husband boldly told all their neighbors that Christ alone had *heard* the prayers that had been offered, blessed the medicine and restored her; and she spoke of it publicly at the prayer meeting the next day.

Homram's father-in-law was absent the day he was baptized, and all expected he would make a great noise when he should return and hear what had been done. I, therefore, called him the moment he returned and told

him I was sorry he had missed the opportunity of seeing his son-in-law baptized,—that it was a very happy day for him and for us all, and I hoped he would himself soon seek the Savior and follow in his footsteps. To my surprise, he expressed a wish to serve Christ, and requested I would give him some books and portions of the scripture to read. I cannot but hope that ere long all this family will be brought into the fold of Christ.

Ghinai, the other man baptized, had long been one of the most violent opposers of the truth in the office, and I looked upon him as the last person likely to embrace the gospel. But God seeth not as man seeth. A marked change came over him. He, his wife, his mother and niece all came one evening to our house,—knelt at prayers, which they had never done before,—and declared their determination to become Christians. I sat up till about midnight, conversing and praying with them. It seemed to me more like a dream than a reality. I sent him up to br. Brown, and requested that the native Christians would frequently converse with and pray for him and his family. He soon indulged a hope that Christ had pardoned his sins, and expressed his desire to obey all the Lord's commands and be united with his children. He alone gives satisfactory evidence of being born of the Spirit, but I trust the other members of his family will soon be brought to the feet of Christ. They have all renounced caste.

Prayer meetings.

The weekly prayer meetings which Mrs. Cutter commenced for the object of drawing in the heathen women in our neighborhood, after her return from our last annual meeting, have been greatly blest to the females immediately around us. Formerly these women were inaccessible; now many gladly hear the truth, and the change which has taken place in Homram's wife and her mother and in Ghinai's wife and mother, and in some others, may be attributed to the Divine blessing upon these means.

There are a number of persons who evidently feel convinced the religion of Christ is true; and if we had a missionary to go round through the district from village to village to preach and explain the portions of scripture which are circulated, we might confidently hope that a blessing would follow these efforts and the work of con-

version go on as it has never yet been witnessed in Assam.

Nidhi Levi.

At the last church meeting before we left Sibsagar, Nidhi Levi was licensed by the church as a preacher of the gospel.

Your letter of July 30, conveying the cheering intelligence that the Board had voted relief to Assam respecting the debt for the printing and binding materials from Calcutta, came to hand just as we were leaving Sibsagar. We feel truly thankful, and our anxious minds are relieved of an oppressive burden. We beg the Board will accept our warmest thanks for this timely relief.

Annual meeting.

Dec. 17. We are now on our way home from our annual meeting at Gowahati, and a most delightful time we have had; and the hearts of our little feeble company have been more closely than ever united in the bands of Christian affection, and I believe each one turns to his own field of labor with hearts encouraged and strength renewed for the pleasurable toils of another year.

On the 3d of November we reached Nowgong and found br. and sister Bronson, with the assistance of Mrs. Hill and Miss Christie, carrying on their operations in the Orphan Institution and mission as usual.

On the 4th of Oct., an examination of the Orphan Institution was held, which gave us very great satisfaction. The boys evinced a most thorough acquaintance with the works they had studied, and the proficiency they had made surpassed my most sanguine expectations.

Baptism of three converts.

On the morning of Lord's day, the 7th, br. Brown delivered an excellent discourse in English. In the afternoon three candidates, who had been previously examined and approved by the church, were baptized by br. Bronson in the Mori Kullung. We proceeded to the water, singing as we went, the translation into Assamese of the hymn commencing,—

“What poor despised company
Of travellers are these?”

Br. Nidhi (who was licensed to preach just before leaving Sibsagar,) made an appropriate address to an at-

tentive audience of some hundreds assembled on the banks, and br. Brown led in prayer, and after the baptism we had another hymn and a benediction. You and many of our friends in America would have been delighted to witness the scene.

The Lord's Supper.

In the evening the little band partook of the communion, which closed the pleasant and solemn duties of that holy day. The three candidates were members of the Orphan Institution.

Religious exercises at Gowahati.

On Friday, the 12th of Nov., accompanied by br. and sister Bronson and twelve of the baptized orphans, we reached Gowahati. On Lord's day morning, the 14th, br. Bronson preached the annual missionary sermon from the words, "Lift up your eyes and look on the fields white already to harvest." It was a most interesting and animating discourse. Both here and at Nowgong we had daily prayer and conference meetings, both morning and evening, and one or two meetings in the day. We also embraced every opportunity to converse with those who seemed disposed to listen to the truth. A solemn interest was manifested by the foreigners who attended the mission chapel, and br. and sister Barker's labors amongst them appear to have been greatly blest.

Boarding school for girls.

Sister Barker has a very interesting boarding school for girls, who occupy a house adjoining the mission bungalow, and are kept constantly under the eye of Miss Sakes, the young woman who was baptized here last year. Three or four from this school have been hopefully converted, and have been baptized.

School for boys.

Br. Barker's boys' school in the mission compound passed a very creditable examination, conducted by Capt. Gordon, Lieut. Dalton (the magistrate of Gowahati,) and br. Bronson. Some of the boys appeared remarkably well, and if they should become subjects of renewing grace, would be likely to prove great acquisitions to the native Christian band here. About sixty boys were present on the occasion.

Baptism of four converts.

On the 16th of Nov. four willing converts were baptized in that noble

stream, the Brahmaputra, one foreigner and three natives. Of the latter, one was from sister Barker's girls' school, one from the Orphan Institution, and the other br. Bronson's general overseer, (Jurmon,) a young married man most respectably and extensively connected, and who has long professed himself a believer in Christ; but his friends have united in placing every obstacle in his way to prevent his being baptized. Fearing he might take this step while away from them, some of them followed him from Nowgong to Gowahati; but, I believe, they arrived an hour or two too late.

The Lord's Supper.

In the afternoon forty church members (twenty foreigners and twenty natives) sat down to commemorate the death of our adorable Redeemer, and it was a most solemn and refreshing season.

Visit to Goalpara—Baptism there and the Lord's Supper.

On the 24th br. Bronson, Mr. Cutter and myself left for Goalpara, where we arrived on the 26th, and received a most cordial welcome from our old and esteemed friends, Mr. and Mrs. Bruce. They have, for some years, given satisfactory evidence of being born again, and had expressed their wish to obey the Savior's command and be baptized. On Lord's day, the 28th, early in the morning, we repaired to a branch of the Brahmaputra, and br. Bronson baptized them in the name of the Father and of the Son and of the Holy Ghost. There was a dense fog early in the morning; but just before the baptism, it suddenly disappeared, and the sun shone down upon the scene, which was to us one of peculiar interest. Several were present to witness the ordinance. At 12 we assembled at Capt. Reynolds' the magistrate's bungalow, and br. Brown preached an excellent sermon before the residents. In the evening there were nine to sit down to the table of the Lord. To-day was the first time a baptism was ever witnessed or the Lord's Supper administered by Baptists at this place.

Return to Gowahati.

The next day our kind br. Bruce engaged a passage for us on the steamer Nerbuddale to Gowahati, and paid for the same. We reached Gowahati in two days, and the boats which came on after us arrived in seven.

Sad bereavement.

On board the steamer was Mrs. Hebbert, a young lady with her infant child proceeding to Upper Assam to join her husband, Lieut. Hebbert, who recently came to the province. She was expecting to meet him at Gowahati in the enjoyment of health, but on arriving off the station Mrs. Cutter was requested to convey to her the sad intelligence that he had been attacked with fever, and was now numbered among the silent dead. At her request, Mrs. Cutter remained with her the three days the steamer remained at the station, under the hospitable roof of J. N. Martin, Esq., who, with Mrs. Martin, did every thing in their power to render her situation as comfortable as possible. Major Jenkins and the military officers of the station manifested the liveliest sympathy for the unfortunate lady in her deep affliction. May the Father of the fatherless and the widow's God be near to comfort and sustain her and her fatherless child in this season of severe affliction.

More baptisms.

On Lord's day, the 5th of Dec., Mrs. Martin, Mrs. Kemp, Mr. Fell and one Assamese woman were baptized in the Brahmaputra. The services of that day were throughout intensely interesting, and will be remembered with joy and gratitude by many.

On Tuesday morning, the 7th, our dear br. and sister Bronson started for Nowgong, and on the 9th br. Brown and ourselves left br. and sister Barker and turned our faces homewards. The oldest son of Mr. Bruce, a young man of seventeen, recently arrived from England, and who has suffered a good deal from fever since coming to Assam, left with us, hoping the change would be beneficial to him; but he was so ill the fourth day from Gowahati that he returned for medical advice.

Nidhi Levi and his wife and Boksi and his wife accompanied us from Sibsagar, and have been of great assistance in our labors amongst the Assamese. The father of Boksi, who is a Shyan noble, urged him a great deal to remain with him and renounce the Christian religion, promising wealth and honor and every assistance in life; but if he did not consent to remain with him he would entirely disinherit and disown him. But all these efforts to seduce him from the truth proved in vain, he choosing rather to suffer afflic-

tion with the people of God than to enjoy the pleasures of sin for a season.

Travelling about at this season of the year has done Mrs. Cutter so much good, and it appears to her so necessary that some female missionary should be at Sibsagar to endeavor to benefit the females there, that she has relinquished all thoughts of going home the present season, and will endeavor to labor on another year, the Lord willing.

Letter of Mr. Barker, dated Gowahati, Dec. 23, 1847.

The following letter, while it mentions several of the facts already presented in the preceding communications of Mr. Cutter, connects with them several others also in such a manner that it can hardly fail of being read with lively interest.

Since I last wrote to you, we have enjoyed a visit from our brethren of Nowgong and Sibsagar. They were with us nearly a month, and their visit was made exceedingly pleasant by the presence of the Holy Spirit.

During this time two were received into our number who were baptized by Mr. Robinson about ten years ago in this place; since the time of the discontinuance of the mission of which he was a member, they have not been connected with any church. But there was no place for them out of the fold. For their errors and wanderings they appeared heartily sorry, and are desirous of living the life of a Christian. We hope their connection with us will be for our mutual benefit. There were also eight persons baptized on a profession of their faith in Christ. Four of them were English and four natives. Of the former, three had been connected with the Established Church. But becoming satisfied that our doctrines and practices were more essentially scriptural than those which they held, and more congenial to their feelings, they have, with a becoming zeal, acted up to their convictions of duty,—been baptized, and are now happy in view of the decision to which they, by the grace of God, have come. The other was for some time in the Rev. Mr. Robinson's school, at Dacca, and had been for nearly a year wishing to profess her faith in Christ and be united with his people. Two of the four natives were sisters, and have quite re-

cently become hopeful disciples. One of them,—the younger sister,—had for a short time been in Mrs. Barker's girls' school. She obtained a hope in Christ about a week before our brethren came. And deeper feeling and a clearer case of conviction and conversion I rarely ever saw any where. After hearing the word of God for a short time, she became alarmed on account of her sins, and soon seemed weighed down under the burden of them in a manner rarely witnessed. On a Saturday evening, when we had had a very solemn meeting and many hearts were affected, she wept the most of the evening. After this, she retired to her lodgings, but soon returned to tell of the distress of her mind, and ask what she must do to be saved. This was manifestly the burden of her desire; and it was highly interesting and truly affecting to behold such an evident work of the Spirit of God.

Immediately on her finding the Friend of weary and heavy laden sinners, she manifested a great concern for her relatives, and her sister's attention was from this time turned to religion, and she soon gave pleasing evidence of having received the same precious Savior. The remaining two were from Nowgong. One a lad in the Orphan School and the other a servant of br. Bronson's, who had been a disciple for some time, but had not received strength to come out and own Christ before his relatives. They were much opposed to it, and since his return they have persecuted him greatly and tried to turn him from the faith. But we believe he will abide the trial and be found among the blood-washed throng in the *great judgment day*. Br. Brown and br. and sister Cutter were absent about a week; during which time they went to Galparah and had the pleasure of baptizing Mr. and Mrs. Bruce, who have long been known to you as our kind friends, and the liberal supporters of our mission. They have been with our brethren during frontier disturbances,—when an attack of the enemy was expected every hour of the night,—and in various trials and afflictions; and we hope they will be with us in heart and affection until death, and then, with all those who bear the cross now, be welcomed of Jesus to wear the crown in the kingdom of heaven forever.

Monday, Jan. 3, 1848. We, yester-

day, had the pleasure of baptizing and receiving another into this church. He, too, had recently been led to doubt the validity of infant sprinkling, or the propriety of calling it baptism; confessed his lost and ruined condition as a sinner, and his full belief in, and whole reliance on Christ for salvation. He has witnessed a good confession before many witnesses, and his case has awakened in us much interest for him. He has received our full fellowship and cordial welcome. The day was one which we shall long remember, for the favor and grace shown us of the Lord. The church was constituted three years ago, with seven members; and now, after one of them has been excluded and one dismissed, we have four times that number save one. We find it pleasant to review what has taken place. We have, during some portions of our short history, felt the comfortable assurance that the hand of God was with us, and that for the sake of Jesus He had condescended to show his strength through our weakness. We feel it due from us to witness for the Lord, and acknowledge his kind hand in what has been done for us, and say, "Not unto us, not unto us," but unto the Lord, most high and most holy, be all the glory forever, Amen.

BASSA MISSION.—Letter of Mr. Clarke.

In a letter dated Dec. 24, Mr. Clarke gives the following views respecting the

Prospects of the Bassa Mission.

The Bassa Mission has been in operation about twelve years. When it was commenced, the whole land was enveloped in darkness, and the most degrading superstition and withering idolatry prevailed. One dark and paralyzing wave after another had rolled over her, till she was prostrate in the region and shadow of death. The image of God was almost entirely effaced, and not a single ray of light revealed beyond the grave. The people were destitute of any knowledge of the Christian religion, and without any correct knowledge of God.

Not a single individual of them could read, nor were there any books in their language. The people had never thought of having books in their language, nor of educating their children. They considered themselves doomed

always to remain as they were, poor, ignorant and despised. They regarded white men as superior beings, possessing all the knowledge and wealth of the world. In speaking to me of the creation, one of their most intelligent men said, "God at first made two men, a black man and a white one. When he had made them, he offered them a bowl of rice and a book. The black man chose the rice, and had never been able to obtain any thing better. The white man took the book, which gave him knowledge and enabled him to secure whatever he desired." The people were so superstitious, they thought that if any of them attempted to learn to read, they would soon die. Indeed they seemed to think that education would be of no use to them. Their fathers and themselves had done without it, and so could their children.

The natives had no idea of benevolence. Selfishness and self-love were to them the only motives of action. Foreigners with whom they had had any dealings, were prompted by the same principles. Hence, when the missionary offered to teach them, and to support and teach their children without any compensation, they apprehended he had some sinister purpose. How men could interest themselves in the welfare of others without expectation of reward, they could not conceive. They regarded the missionary with a jealous eye, and scrutinized all his movements with all the penetration which they had. If a child was entrusted to his care, it was with reluctance and caution.

These prejudices and false impressions have been in a great measure removed, so that but few of the natives are now unwilling to have their children educated. We now have frequent applications to take their children and school them. They see that it is for their good. "Take our sons," they say, "and educate them. We wish them to have a good education, so that they may come and teach us and their brothers. If we were not too old, we would come and learn, ourselves." Several old men have said to me, they wished they were children that they might learn to read.

We have now gained their confidence. They believe missionaries to be good men, their friends, who are endeavoring to benefit them. They believe that the word of God is true, and that we preach to them the truth.

Many of them have lost all their confidence in their grigris, and are ashamed to have any thing to do with them. As they lose their faith in grigri, they must have something else in which to confide. Man is so constituted that he must place his confidence in something which he regards as superior to himself. The history of all countries and ages abundantly proves this assertion. In conversing with a very sensible native old man, on the absurdity and folly of grigri, he said they needed something to take away their fears and to sustain them in the hour of danger. And as they knew of nothing better, they had taken their grigri. But, he said to me, "If you will give us the gospel, we will renounce our grigri." Many of the people have done this; so far that they have no confidence in the efficiency of grigri. But there are few, however, who have courage enough to make an open avowal of their belief, knowing that this would expose them to the reproaches of their old men.

The more sensible young men are becoming dissatisfied with the whole system of heathenism. Wherever we go, they acknowledge the truth of the gospel, and that they ought to embrace it. But their wicked practices and the hardness of their hearts prevent it. The gospel has power to correct their lives and to subdue their hearts. In some instances it has done this; and the degraded, ignorant heathen has become an intelligent, faithful Christian.

Their language has been reduced to writing, and they have books which teach them the elements of literature, morals and religion. A spirit of inquiry has been awakened, and truth has been impressed on the mind with a power which many of them will not be able to resist. Scores of their youth are able to read the word of God, both in Bassa and English. The Lord has raised up teachers among them, who are able to instruct them in the rudiments of literature and science. Some of these we believe God has called to be heralds of salvation to their brethren. They are going from town to town, preaching the gospel of Christ. These young men have gained the confidence of their countrymen, and are much respected by them. Old men respect them, and often consult them in matters of importance. This is a new thing among the natives. Other young men are regarded as

boys. We have other youths who, we hope, are pious. These say, they long to be prepared to teach their people the way of salvation.

The Bassa youth are now doing the greater part of the labor which is done in the mission, and are able to do more and more every month. They seem to have their hearts in the work, and are doing what they can to elevate their people. They, however, need a leader, and will for years. They are sensible of this fact, and seem to be anxious about it, especially when they see us unwell. They have inquired till they are discouraged, whether they are to expect any more missionaries from the States. They are apprehensive, that in case of our removal the mission would be broken up. This casts a gloom over their minds, represses their ardor, and weakens their faith.

Plea for help.

This subject rests with great weight on our minds, and causes us seriously to question the propriety of wearing out our lives to sustain an institution which, in all probability, will be abandoned in a few years. We say abandoned, for it appears very evident to us, that but few of our friends at the north feel much interested in Africa. Ours are the only people who appropriate barely enough to keep their mission in existence. Our people alone estimate human life so highly, that it is too valuable to be sacrificed for the salvation of the heathen in Africa. Men of the world brave death in all its forms, in order to gain the perishing treasures of earth; but Christians, who have been saved from everlasting death, must not expose their mortal life to save the heathen for whom the Savior died. People of New England, it is said, "have a settled conviction that it is wrong to brave the dangers of so fatal a clime as Africa." It must be Baptists that have this conviction. Hundreds of seamen and scores of merchantmen brave these dangers for a little gold. Other Christians seem to have no hesitancy in sending white men to Africa. As soon as one falls, another takes his place. English Christians do not think that the lives of their missionaries are too valuable for Africa. More or less English missionaries die on the coast every year, but their places are soon supplied by others.

I can account for this timidity in our New England Baptists on no other ground, than the want of interest in the poor, oppressed and degraded African. In no other enterprise are they deficient, either in courage, energy, perseverance or benevolence. If war invades the land, or the glory of the nation is in danger of being tarnished, money and men at all hazard are at once in readiness. If famine is raging in a foreign land, her ships and her provisions are among the first to administer to the relief of the sufferers. If education is to be promoted, either at home or abroad, they promptly give their aid. But tell them that poor, neglected Africa calls for men to save her sons from everlasting burning, and her men are too valuable to send. "Send her colored men," they say. But where are they to be found? If you have suitable men of this complexion, send them. They are not to be obtained here. Our only hope of the perpetuity of this mission has been, and is now, that God would raise up native youth for that purpose. In this we are increasingly confident. But, as I said before, these must have men, *white men*, to direct them. They must also have some pecuniary aid. The appropriation for the African Mission within four years has been diminished eleven hundred dollars. We have not as yet diminished our number of laborers. But how long, at this rate, will it take to withhold the last farthing?

We doubt not the Board are doing all their means will allow, for the heathen. But when we hear them say that other missions ought to be strengthened, and say nothing of Africa's needs; and see our appropriation constantly diminishing, we are disheartened. We have no thought of abandoning Africa while the Lord gives us any strength. We have learned to labor amidst discouragements, to bear privations and neglect; but we are constrained to express our convictions and to plead for Africa. We renew our petitions; we ask only one faithful missionary. We implore it, as the only means of not losing what you have expended and sacrificed. We bespeak it in the behalf of these young men, who are laboring for the salvation of their fellow-men; in behalf of the poor heathen; in honor of the blessed Redeemer.

Letter of Lewis Kong Crocker.

Fruits of the Spirit.

Fairfield, Little Bassa, Dec. 1, 1847.—It is through the ever abounding goodness and mercy of our kind Benefactor, that my short existence is as yet allowed me. Many of my relatives and friends have gone the way of all the earth since I last wrote you; also my beloved daughter, three and a half months old. She who was dear to me is gone. Shall I murmur? Shall I complain? Shall I say, "Jehovah, why doest thou thus?" By no means. If I am a Christian, I should bless Him who has taken her away from me, and say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Appeal for Africa.

On contemplating the great and benevolent undertaking (the missionary enterprise), we are sometimes discouraged and almost ready to say, "Lord, why hast thou forsaken us?" And, again, when we look around and see the Lord's doing, we are constrained to say with the angels, "Glory to God in the highest; and on earth peace, good will toward men." My dear brethren, the Lord is with us; who has promised ever to be with all his faithful servants even to the end of time. He, whose promises are yea and amen in Christ, has declared in his word, that Ethiopia shall soon stretch out her hands to God. Shall Christians hesitate to believe these promises of God? Nay, I answer; it is the duty of believers confidently to rely on their Master's word. Then, Christians, do what your hands find to do with all diligence, for as much as your labor is not in vain in the Lord.

I am happy to say, we are still going on steadily with our work; i. e., the gospel is uninterruptedly preached and attentively listened to by the people. Our confidence is in Him who has said, "So shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please: and it shall prosper in the thing whereto I sent it." What a consolation! He who cannot lie has declared in his word, that his word shall prosper in the thing whereto he sent it. Cannot we properly say, this declaration of God's word is also applicable to us? I hope, dear brethren, the time is not far distant, when the sons and daughters of de-

graded Africa shall embrace the saving knowledge of the gospel, and join with the brethren and sisters in the family of Christ to hail Jesus the captain of their salvation.

Little Bassa station.

I am happy to tell you that two of my pupils were hopefully converted in April last, and they were baptized the following month. It was to me a joy unspeakable, the day I witnessed these youths following their Savior. It was, indeed, a time of refreshing from the Lord. Many of the neighboring natives came to our station to witness this solemn rite. I felt that the Lord was swaying the gospel sceptre around the world. Since these youths' baptism, their Christian conduct has exceeded my expectation. It appears that they are seeking those things which are above, and not the things on the earth. On the whole allow me, dear brethren, to say, that our society is in a prosperous state; and I am happy to say, it increases in numbers and interest. Each member feels very deep interest for its welfare and prosperity.

Some families have located themselves at my station,—a divine blessing! The *head men* of these families take great interest in learning to read. So far as we can judge, they are contented with us, and are willing to observe the Sabbath with us. They listen to the word with much attention. All the confidence in *grigris* is lost. They attend our worship morning and evening regularly, and take great delight in attending.

My venerable brethren, as the gospel is gaining ground in Africa, be not in any way discouraged; for He who is the author of your glorious undertaking, has promised you a crown of life. Therefore exert all your powers to advance the cause of our Lord and Redeemer.

Wishing you the light of God's countenance and a heart to labor aright in his vineyard, &c.

FRANCE.—Extract from a Letter of Mr. Willard.

In our Magazine for May, (p. 151,) mention was made of a statement respecting the persecutions against our brethren, which was to be laid before the Chamber of Deputies. Alluding to this, Mr. Willard under

date of Jan. 31, only about twenty days before the late Revolution, says :—

Mr. Lepoix has sent me a copy of the letter addressed by him to Mr. Lestiboudois, deputy from Lille, which he was to read to the Chamber. Lepoix's determination is fixed, viz.,—to go on as he has done and leave the consequences with a just and righteous God. With the certain knowledge that his little all will be stripped from him to pay an iniquitous fine and the costs of a vexatious lawsuit,—with destitution and a suffering wife and little ones on the one hand, and the certainty of condemnations and prisons on the other,—no power on earth can make him waver one hair's breadth. If an appeal to the American brethren for supplication in behalf of the French Baptists can excite sympathy or call forth a response, I beseech them to offer up earnest prayer for these men.

OJIBWAS.—*Journal of Mr. Bingham.*

From Mr. Bingham a journal has been received, extending from Feb., 1847, to Feb., 1848. It presents a variety of facts adapted to show the state of the Indians in his vicinity, and the character and influence of the labors in which he is engaged. We have room to insert only a part of his notes for the first month.

Feb. 3, 1847. Started for Gooly's Bay, intending also to visit Bajiuena, as I supposed Shishib was there. He and his wife are members of the Michipicoton and Fort William church. On reaching the bay found Medoze encamped on this side the bay. From him I learned that Shishib left Bajiuena last fall and proceeded up the lake. Consequently, concluded not to go to Bajiuena, and put up with Medoze for the night. This bay is from four to five miles across. Preached from Luke 24 : 46, 47.

4. Proceeded across the bay, where the Indians were generally encamped. Towards night visited the lodges, and conversed with the people. In the evening preached from 1 Tim. 1 : 15.

5. Visited them at their lodges again, and conversed and prayed with some of them. Evening lecture, John 3 : 17. As several had expressed to me the sad condition they were in without any one to preach to them, and also a desire that I would visit them often, at the close

of the religious service I inquired what their wish was in relation to the subject. Waiabondibe, (who appeared to be their chief man,) replied that it was the wish of them all that I would minister to them constantly. I then said, If I will take you under my care, as a part of the people to whom I stately minister, and visit you as often as I can, will you place yourselves under my instruction, and look to me as your minister, and listen to my instructions? The speaker replied, "We are all as one man in it," and to this they all responded. And when the interview closed, they all came and gave me their hand. I told them I should consider them as a part of the people of my charge, and should visit them accordingly.

6. Nearly all the youth and children at the place came in to receive instruction, and I spent considerable time with them. Towards night, when the men returned from the lake, I visited the lodges again, conversed and prayed with them; and in the evening preached from Joel 2 : 11,—latter clause.

7. Lord's day. Morning text, Matt. 4 : 10. At the close of the morning service, the children clustered around me, thirteen or fourteen in number, and I had an interesting Sabbath school. I have the Child's Evening and Morning Prayer translated, which I teach them, together with some hymns. They appeared much pleased with this part of the service. P. M. text, Ps. 34 : 15, 16. When meeting was closed, we harnessed our dogs and started across the bay, and had an evening lecture at Medoze's.

26. Again visited Gooly's Bay. Spent the night with Medoze. Found the chief's wife and daughter from Tikuamina there. They spoke of its affording them much happiness to meet their missionary there. Had a lecture in the evening, John Tanner being interpreter.

27. Morning, crossed the bay, and on visiting the Indians at their lodges, found that some of them had been drinking. On calling at Ogvbegabo's lodge, found his wife sitting in her usual place at work; and on inquiring if she and her family were well, she answered somewhat roughly, no. Said she had come very near dying since I was there last. And on being asked concerning her illness, she pointed to an infant lashed upon a board, and said it was in bearing that child; and complained much of her hard fate. I

told her she stood in special need of the consolations of religion to support her under her sorrows; and added that God had given a very encouraging promise of support to pious mothers who trusted in him. I inquired whether she ever listened to the gospel; she gave a negative reply, and continued her complaints. While I was answering her in relation to them, her husband came in. He never attends our meetings, and is a great lover of the fire-water.

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*E. I. Abbott*, Nov. 16, Dec. 16.—*L. Ingalls*, Nov. 18, Jan. 26.

MAULMAIN MISSION.—*J. M. Haswell*, Nov. 23.—*H. Howard*, Nov. 22, Dec. 22.—*A. Judson*, Nov. 22.—*F. Mason*, Dec. 21, Jan. 19; *Mrs. M.*, Nov. 6, Dec. 22.—*T. S. Ranney*, Sept. 1, Nov. 22, Jan. 22, 1848.—*E. A. Stevens*, Nov. 22.—*L. Stilston*, Nov. 22 (2), Dec. 23, Jan. 22.—*Miss M. Vinton*, Nov. 23.

TAVOY MISSION.—*C. Bennett*, j. Dec. 20—Jan. 4, 10, 1848.—*E. B. Cross*, Nov. 2, Dec. 6.—*Mrs. D. B. L. Wade*, Dec. 20.

ASSAM.—*Mission*, Dec. 17.—*C. Barker*, Dec. 23, Jan. 4, 1848.—*M. Bronson*, Dec. 25 (2). *N. Brown*, Oct. 26, Jan. 5.—*O. T. Cutler*, Nov. 12, Dec. 21, and one no date.

SIAM.—*J. Goddard*, Nov. 16 (2).—*E. N. Jencks*, Sept. 25, Dec. 6, Jan. 6.—*J. T. Jones*, Dec. 22—Jan. 28.—*Miss H. H. Morse*, Jan. 24.

CHINA.—*W. Dean*, Nov. 3, 7, 22, 25, Dec. 29 (2), Jan. 1—26 (2).—*J. Johnson*, Jan. 24.—*E. C. Lord*, July 11—Sept. 27, Oct. 13, Dec. 21; *Mrs. L.*, Sept. 2.—*D. J. Macgowan*, Oct. 5, Nov. 1, Jan. 4 (2), 10, 14.

BASSAS.—*I. Clarke*, Dec. 24, 27 j., Jan. 1 (2), Dec. 13.—*L. K. Crocker*, Dec. 1.—*J. Vonbrunn*, Nov. 24.—*J. N. Cheeseman*, Dec. 21.

GERMANY.—*J. G. Oncken*, Feb. 11, March 8, 22.

FRANCE.—*T. T. Devan*, Feb. 4, March 18, 29.—*E. Willard*, Jan. 1—14, 31, Feb. 29.

GREECE.—*A. N. Arnold*, Dec. 20, 23, Jan. 27, 28, Feb. 17, March 10, 15, 1848.—*R. F. Buel*, Feb. 29.—*Mrs. H. E. Dickson*, Dec. 28, March 8.—*Miss S. E. Waldo*, Jan. 27, Feb. 26.

CHEROKEES.—*E. Jones*, Jan. 14, Feb. 25 (2), March 25.—*H. Upham*, March 5 (2).

SHAWANOES.—*Mission*, April 3.—*F. Barker*, Feb. 12 (2).—*J. Meeker*, Feb. 1, 28, April 8.—*Miss E. S. Morse*, Jan. 25, April 4.—*J. G. Pratt*, Jan. 26, April 4.

OTTAWAS.—*L. Slater*, Feb. 16.

OJIBWAS.—*A. Bingham*, Dec. 31—Jan. 31, j. Feb. 3, 1847—Feb. 21, 1848.

DONATIONS

Received in April, 1848.

Maine.

Sedgwick, Temperance Miss. Soc., W. G. Sargent tr., 8,00
Sullivan, ch. 8,12
Hancock, do. 15,61
North Hancock, C. Hutchins 1,12

Addison, ch., Rev. J. Billings, 5,00; Mrs. M. P. Bowen 5,00; David Coffin 1,00; Samuel Small 1,00; Robert Plummer 1,00; Moses Austin 1,00; Joseph Nash 1,00; Adam Davis 1,00; Oliver Nash 1,50; Joseph Wass 1,00; Shadrach Wass and others 3,50; J. C. Wass 50c.; Jane Coffin 50c.; Joseph Bryant 25c.; Samuel Sumner 25c.; Mary Drisho 25c.; Mrs. Barton 25c., 24,00

West Jefferson, 1st ch. 39,00; do., "Young Men's Concert" 13,00; for support of Rev. E. N. Jencks, 52,00

Wiscasset, John Sylvester 5,00
East Thomaston, J. Wakefield 25,00

Piscataquis For. Miss. Soc., Rev. S. Adlam, tr. viz.—Clarissa Brown 50c.; Martha Young 1,00; Eliza Winchester 25c.; Juv. Soc. 2,10; Guilford, ch. and soc. 25,25; Canaan, "a sister" 1,00, and 1,00 from her deceased son; Hartland Village, ch. 1,00; Foxcroft, Mr. Arnold and wife 1,25; Foxcroft and Dover, ch. 23,94; Dexter, ch. 75,00; Calvin Copeland 20,00; friend of missions 1,00; to cons. Rev. L. Bradford L. M., 153,29
— 292,14

New Hampshire.

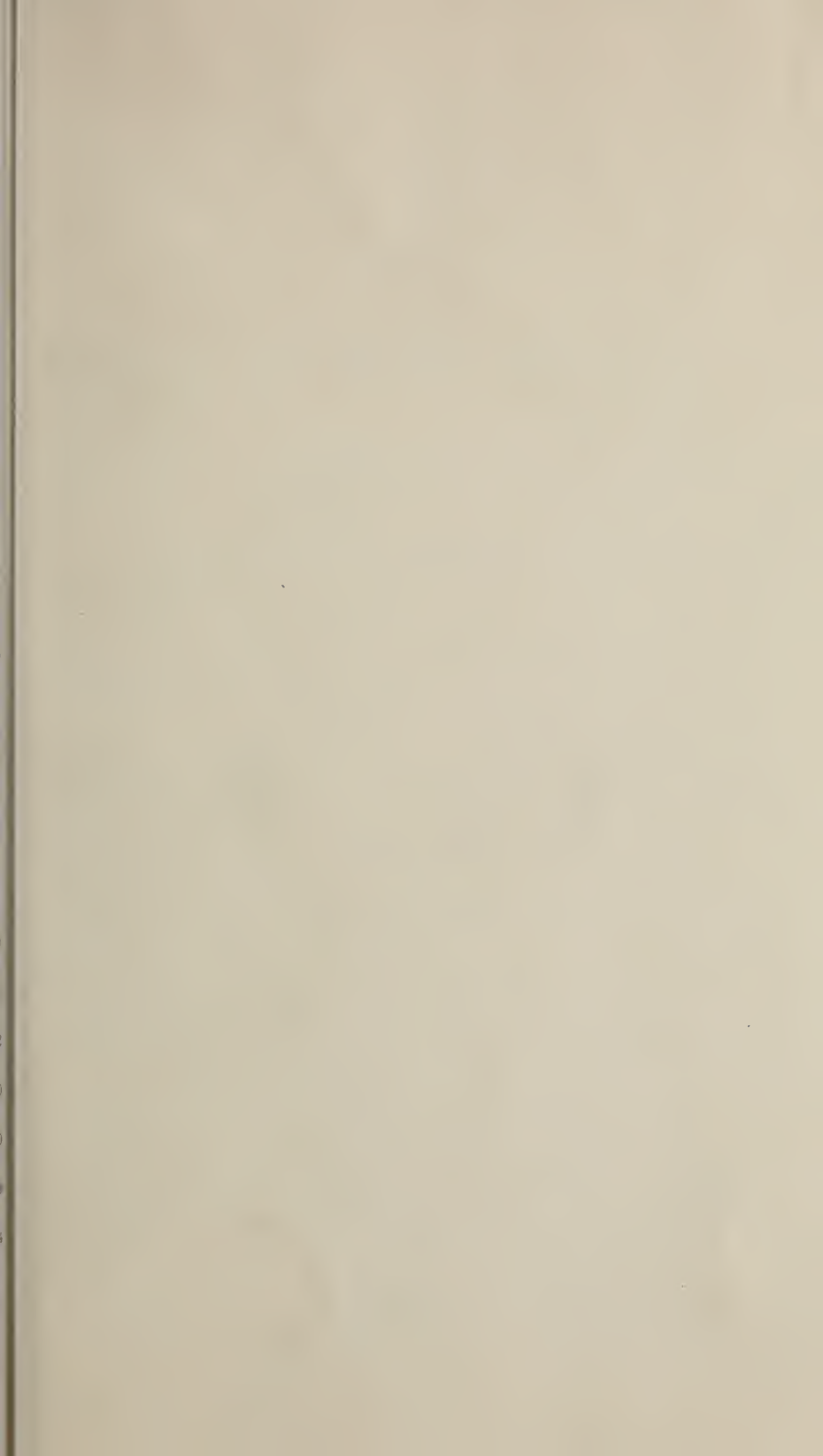
Keene, ch. 15,00
Newton, do. 21,00
East Washington, Benj. Smith 280,00
Hudson, Miss Abigail E. Burns 10,00
— 326,00

Massachusetts.

Boston, a friend 1,00;
do., a friend 1,00; do.,
a friend to missions 3,00, 5,00
do., 1st ch., of which \$85,40 col. at union mon. con. for April, 100,00
do., Baldwin Place Infant school 1,26; Miss Susan Stowe, for Mrs. Mason's school, 1,00, 2,26
do., Tremont Temple Sab. school, 6,05
do., Union ch., G. W. Chipman tr., 6,70
do., ladies of Charles St. ch. and cong., to educate an African child named Rizpah Warren Crocker, 20,00
— 140,01

Lowell, "a friend" 2,00
West Dedham, Miss Betsey Baker, for sup. of Miss Waldo, 8,00
South Reading, Miss Elizabeth Wetherby 5,00
Weston, ch. and soc., to cons. Rev. Origen Crane L. M., 109,24
North Attleboro', Mrs. Mary E. Arnold, for sup. of Dr. Judson, 30,00
Franklin Asso., J. B. Bardwell tr., viz.—Shelburne Falls, ch.

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|--|----------------------------|--|-----------------|
| and soc. 129,26, (100,00 of which is to cons. Rev. W. H. Parmley L. M.); Colerain, 1st ch. and soc. 20,00; Bernardston, ch. 48,88; Deerfield, ch. 11,62; Harriet E. Miner 1,00; to cons. Rev. Edward Davenport L. M., of which 90,76 is per Rev. O. Tracy, agent of the Union, | 210,76 | Wedge L. M.; per Rev. J. Stevens, agent of the Union, 1000,00 | |
| Woburn, 1st ch., for L. M. to be named, | 100,00 | Dayton, ch. 46,00; Cincinnati, 5th St. ch. 12,69; do., 9th St. ch. 10,00; do., 1st ch. Sab. school 1,81; Cesar's Creek, ch. 5,00; Kirtland, ch. and individuals 3,45; Perry, ch. and individuals 4,34; Ashtabula, ch. 1,50; Madison, ch. and individuals 18,13; Euclid, ch. 3,00; McConnellsville, H. B. 2,00; do., ch. 34,19; Sharon, ch. 13,00; (of which 30,42 was collected by Rev. L. Wilder.) per Rev. J. Stevens, agent of the Union, | 155,11 |
| Worcester, 1st ch., Juv. Miss. Soc., Charles E. Converse tr., for sup. of a Karen boy named Samuel B. Swaim, | 25,00 | | 1155,11 |
| do. Academy, Boardman Miss. Soc., L. E. Leland tr., | 4,72 | Illinois. | |
| Mansfield, ch. | 4,25 | Cordova, ch. | 3,00 |
| Andover, Rev. M. J. Kelly | 5,00; do., mon. con. 2,50, | Quincy, 1st ch. | 28,96 |
| Chesterfield, Asa A. Robinson | 15,00 | | 31,96 |
| Charlestown, 1st ch. and soc., Joseph Carter tr., for sup. of Miss Waldo, | 72,00 | | <u>§329,64</u> |
| Framingham, Fem. Mite Soc., Selina Nixon tr., | 14,65 | Legacies. | |
| | — 748,13 | Brookline, Mass., Mrs. Beulah Griggs, per Thomas Griggs executor, | 100,00 |
| Rhode Island. | | Slippery Rock, Pa., Mrs. Euphemia Rose, for Burman Mission, (in part), | 200,00 |
| Westerly, E. A. Davis | 20,00 | | 300,00 |
| Providence, 1st ch. and soc., "two little boys," for Mrs. Binney's school, | 8,12 | | <u>§3529,64</u> |
| | — 28,12 | [] §14 of the sum from Hardwick ch., Vt., in May Magazine, is by request credited to Passumpsic ch., Vt. | |
| Connecticut. | | BOXES OF CLOTHING, &c., | |
| Suffield, 2d ch. | 100,00 | From Dec. 10, 1847, to April 28, 1848. | |
| New York. | | N. H., Stratham, Bap. ch., for schools in Assam, to be distributed under direction of Mrs. Brown, one chest of clothing, &c., | 30,10 |
| Hamilton, Sab. school, for sup. of a child in Mrs. Bronson's school named Monroe Weed, | 12,00 | Mass., Boston, ladies of Harvard St. ch., for Mrs. M. C. Crocker, a box of clothing, | 30,00 |
| Cazenovia, 1st ch., Samuel L. Hubbard tr., to cons. Rev. Isaac K. Brownson L. M., | 100,00 | do., do., Ladies Sewing Circle of Tremont St. Bap. ch., for Nowgong Orphan School, a box of clothing, | 58,22 |
| Brooklyn, Central ch., Dan Dean tr., | 103,00 | do., Woburn, Fem. Bap. Miss. Soc., per Eliza C. Buckman, for Rev. J. G. Pratt, a box of clothing, &c., | 27,50 |
| Orwell, Stephen Weston, | 1,00 | do., Framingham, Circle of Industry, per Lauretta Nixon sec., for Rev. J. G. Pratt, a box of clothing, &c., | 27,50 |
| | — 216,00 | Conn., Norwich, Young People's Miss. Soc., for outfit of Messrs. Danforth and Stoddard,—cash, | 26,00 |
| Pennsylvania. | | N. Y., Utica, from D. Bennett, Esq., for Rev. C. Bennett, a box of clothing, | 32,64 |
| Milton, James Moore, to cons. Rev. C. A. Hewett L. M., | 100,00 | do., New York city. <i>No advice</i> ,—for Rev. W. P. Upham, a box of books. | |
| Eaton, ch. and cong. | 5,00 | do., Cincinnati, little girls of Cincinnati, per Mrs. Stark, for Nowgong Orphan School, one quilt. | |
| McKeesport, ch. 14,52; Mount Moriah, ch. 25,00; Freeport, ch. 13,49; Loyalhanna, ch. 7,51; Flat Woods, ch. 10,00; Cookstown, ch. 5,66; Peters Creek, ch. 7,00; Sandusky St. ch. 22,00; do., Sab. school 22,00; per Wm. Benson, tr. of W. P. B. Convention, | 127,18 | Penn., Easton, Mr. Samuel Taylor, per Z. Hosmer, Esq., three boxes of slates,—thirty-two dozen. | |
| Philadelphia, Wm. Bucknell, Jr., annual sub., to cons. Joseph W. Bucknell L. M., | 100,00 | | |
| | — 332,18 | | |
| Ohio. | | | |
| Hillsboro', Highland Co., "a friend, for sup. of Dr. Judson, per B. C. Colburn," to cons. B. C. Colburn, Mrs. Hester A. Colburn, Rev. James Sargent, Rev. Eli Frey, Rev. Wm. Allgood and Rev. Albert | | | |



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